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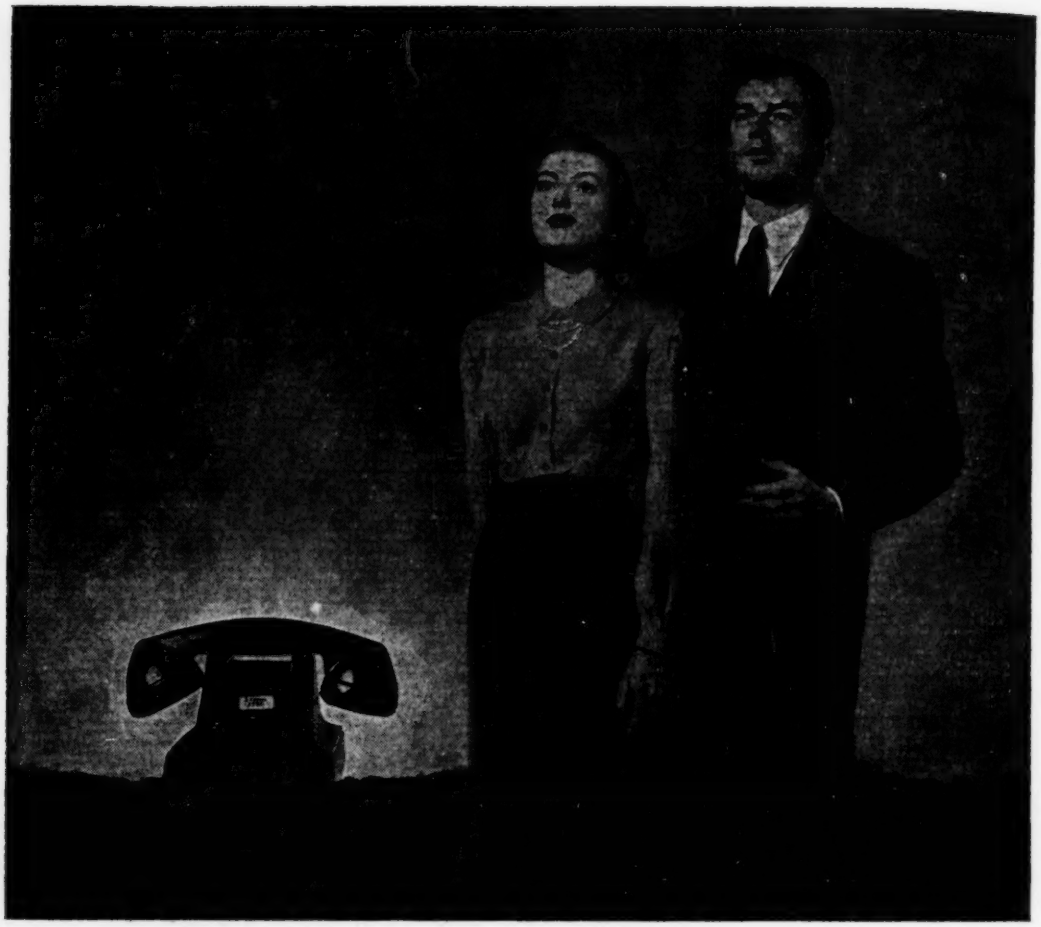

"THE BEST IS YET TO BE"

The telephone will be seventy-two years old this year. Its development within a single lifetime has been a modern miracle. Yet it is only the beginning.

There are any number of men and women in the telephone business today — some just starting out—who will see greater progress than the past has ever known.

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BELL TELEPHONE SYSTEM

The Journal of Higher Education MARCH, 1948

The Brown University Curriculum

By HENRY M. WRISTON

"Freedom Is an Earned Reward"

OVER two thousand years ago a tired preacher said, "Of making many books there is no end." Fatigued administrative officers might well adapt that quotation to the making of curriculums, which follow one another in endless profusion. Having a more limited field, the curriculums lack the range, diversity, and interest of books. Moreover, not being the product of a single author, they represent compromises between different points of view, and as a consequence lose both in originality and in zest. Those most widely advertised often do not fulfill in practice the promises of their proponents. Just as many a best-seller fails to stand up in the critical light of afteryears, so many a curriculum which flourished in the newspapers withers in the classroom.

As there are plainly discernible trends and styles in the writing of books, so also there are in the preparation of curriculums. As fashion always tends to move to extremes in order to provide a "new look," so does academic discussion. Indeed, it may fairly be stated as a general rule regarding social action that abuses are seldom checked in their incipiency. They remain uncorrected so long that everyone knows they are abuses; then there is a strong tendency to overcorrection.

There can be no doubt that the elective system, when it was introduced at Brown by Francis Wayland and at Harvard by Charles William Eliot, was a salutary reform. There can equally be no doubt that this reform became, with the vast multiplication of courses, a vice. As the evils became manifest, the correctives applied were too little and too late, except where, as at St. John's, for example, there was overcorrection. The swing of the pendulum to the opposite extreme in that instance was so obvious that its program, though the subject of wide discussion, was not

so influential elsewhere as a more wisely proportioned scheme might have been.

The net result of cumulative reforms of the free-elective system was a division of the curriculum into substantially equal divisions, a distribution requirement and a concentration requirement. Electives were limited more and more to choices within the field of distribution and differentiations within the field of concentration. That broad pattern has become so firmly fixed during the last thirty years that few institutions have departed radically from it.

A primary reason that curricular revisions tended to be sterile was the decline in the concept of the faculty as a community of scholars, each of whom has a joint, as well as an individual, responsibility. The German concept of specialism came to dominate the graduate schools, which turned out scholars with less and less general competence as breadth was steadily sacrificed to specialized skills. The Doctor of Philosophy degree became only remotely connected with philosophy; as a term of reference it was strictly historical, not descriptive.

Within universities and colleges, faculties became stratified. Progress toward full professorships was disheartenningly slow; too often advancement was predicated upon the number of publications rather than upon effective teaching and original research. Faculty meetings became infrequent, their business largely formal. Thus a man did not correct, through his experience as a faculty member, the deficiencies in breadth accentuated during graduate training. Under such circumstances constructive thinking about curricular problems became increasingly difficult; the legislative process revealed more departmental log rolling than genuine consensus.

THE newest reform of the Bachelor of Arts curriculum at Brown University is a faculty product. To a rare degree it is founded upon a recovery of a sense of corporate responsibility. That is the first essential to any sound program of change, for legislative enactments which do not reflect public opinion do not survive—whether they are constitutional amendments on sumptuary matters or solemn votes in faculty meetings. Before the recent action there were long and informal discussions in self-constituted and self-conducted groups. Whatever else these discussions accomplished, they at least awakened specialists to an appreciation of the problems of their fellow teachers. That process went on for over two years, unhurried and wholly without administrative direction, or even participation. The average faculty member acquired a much better perspective upon curricular problems than is usual.

The work of reform at Brown avoided an absurd, but none the less commonly asserted, alternative. Education has often been discussed as though it were offered only the hard choice between attention to individual differences and insistence upon regimentation. Once someone in the presence of the late Dean Hawkes of Columbia was arguing for the first choice; he pointed out that no two daisies are alike. On the basis of that example, he urged that each student's program should be tailored particularly for him. The Dean readily admitted the uniqueness of each

daisy, but commented that, while every individual daisy has its own characteristics, as a whole those characteristics are so overwhelmingly alike that no one could be in doubt that he was looking at a daisy.

What Dean Hawkes's sound common sense so clearly perceived, experience has demonstrated again and again. There are individual differences, but similarities vastly outnumber the differences; either quantitatively or qualitatively viewed, the likenesses are of infinitely greater significance for a liberal-arts curriculum. Moreover, a program especially designed to meet each individual student's idiosyncratic needs simply cannot be made in our present state of knowledge. Individual differences are so subtle and so varied that to a great extent they escape the attention of the counselor—and those he cannot identify are frequently, in the event, the most significant.

Even if it were possible to achieve the theoretical goal and shape each course to clearly defined tastes and sharply identified aptitudes, the result might be disastrous to the social process. Wholly individualistic programs would mean that students would lack a common intellectual life since they would not take the same work. Such a procedure overlooks the profound dictum of Aristotle that man is a social animal.

The consequences would be as bad as those of the free-elective system in its degenerate days in one respect at least: the degree would represent only the statistical sum of different factors which are not really comparable. At its worst the elective system assumed that an hour in a classroom had some mensurable relationship to what happened in the mind of a student during that period; there is no other explanation of the requirement of "120 hours" for a Bachelor's degree. Some of those hours were spent in intensive cerebration, some in passive listening to lectures, and some in mere vacuity. What intellectual effort the student made outside classes varied in all those respects—and in the added variable of time. For these reasons the Brown faculty years ago gave up the measurement of courses by classroom hours.

IF SIMILARITIES are more vital to liberal education than individual differences, the first responsible task of the Brown faculty was to define the basic minimum pattern of knowledge which every student should have. While setting that substantive pattern, it was necessary also to ensure that the student would have the various kinds of intellectual experience involved in the learning process. In acquiring enough knowledge to serve as a foundation for self-education, he needed also to be initiated into the characteristic methods of attacking the problems typical of different areas of knowledge.

There was an obligation to see that the student learned which scholastic processes require precise observation, and which require him to frame workable hypotheses with full awareness that precision is impossible and the absolute unattainable. He needed also to have the deep emotional experience involved in critical and active, not merely passive, appreciation of literature, music, and art. Finally, it was essential that he develop the reflective process which is uniquely associated with philosophy.

The faculty avoided the false—and fatal—alternative between substantive knowledge and intellectual process. Of course, the student must be taught how to think, but he cannot be taught method in a vacuum. Knowledge is essential to thought, as thought is essential if knowledge is to be meaningful.

To meet this twin (not alternative) responsibility, the faculty established sixteen categories which might seem to be excessively rigid. They include a course involving laboratory experience in the physical sciences; a course involving laboratory experience in the biological sciences; a course in mathematics; courses in the social studies—history, economics, government, sociology; courses in the humanities—literature, philosophy, art, music, and religion.

While the requirements appear at first sight to be a strait jacket, there is room for breadth and flexibility. In several fields the student is not restricted to a single course; he has a choice among courses made fairly equivalent. He is protected from narrowness by the construction of integrated courses which span departmental lines; there are such courses in physics and chemistry, chemistry and geology, physics and astronomy. Furthermore, students need take only fourteen of the sixteen listed requirements, although the option as to which two courses may be omitted is restricted; no student, for example, can bypass history.

To increase flexibility a principle was invoked which, while far from novel, is applied more freely than before. The student need not repeat in formal classroom work material of which he has a substantial grasp. He may demonstrate by examination that he possesses the substantive knowledge expected in the several fields. By that means he may increase his freedom to take elective courses. To put it as concisely as possible, the student who knows most faces the fewest requirements; the student who knows least faces the most requirements. Freedom is an earned reward.

THE faculty recognized that the great majority of students who take any one of the distribution courses will take no additional work in the same field. The courses, therefore, are deliberately planned in the light of the question: What should a student who will take no further work in this field be taught about it? If a course is skillfully designed to answer that question and is well taught, it will be more likely than any other type of course to awaken the interest of the student and make him wish to pursue the subject further, either by electives, by choosing that field for his concentration, or by independent reading. In other words, this kind of course is not only of the greatest value for those who do not pursue the study in a formal way; it is also the healthiest kind of introduction for a student who subsequently determines to make it his field of concentration.

That conviction was a primary factor in the decision that the introductory course should be the same for students who propose to concentrate as for those who do not. There has been a growing tendency to provide a course of more specialized character for those who expect to concentrate in the subject. The net effect of this practice, however, is to force a decision as to the field of concentration at the beginning of the freshman year. If an entering student must

decide whether to take a general or specialized course in chemistry, for example, it means that he must determine at that moment whether chemistry is to be his field of concentration. It does not make sense to set up distribution requirements on the assumption that the student is to choose his concentration at the end of the sophomore year, if in practice he must select courses which determine that issue at the beginning of the freshman year.

None of the distribution courses is of the survey type; none pretends to cover the whole field. The purpose is quite different; it is to select characteristic problems, approach them not descriptively but analytically, and induct the student into the essential processes by which such problems may be solved. The emphasis is upon a number of representative samples rather than upon an attempt to cover the entire area.

The Brown faculty decided that all students need experience in meeting characteristic problems by the methods most appropriate to particular disciplines. If that goal is really achieved, the student who decides to concentrate can go forward without handicap. At the same time, the student who takes the course for distribution purposes only will have a residuum both of substantive knowledge and of experience in method instead of a mere smattering of descriptive information such as is too often the net result of a survey course.

Semester distribution courses raised the perennial question as to whether such brief courses are superficial. After much discussion the conclusion was that a one-semester course can be effective and rigorous. The important thing is that it be so designed and so conducted as to achieve the defined objective. If the student gains a grasp of the basic facts and modes of thought appropriate to a particular discipline and some understanding of its significance for the lives of human beings, the study cannot be superficial. On the contrary, it reveals those phases of a given field which are most significant for the beginner, irrespective of whether he will eventually become a specialist or remain an intelligent amateur. There are exceptions; the limited time is not adequate for some subjects. Philosophy, for instance, involves virtually a new vocabulary. In history the problem of perspective requires a longer period of indoctrination in method. For these, year courses are provided.

The distribution requirement, in summary, is designed as a rationally organized program of "general" education. It is compact and orderly in contrast with the endlessly and whimsically diverse courses taken by many students. Its purpose is to ensure a rounded background, whatever the field of concentration may prove to be.

A great deal of emphasis is placed upon a common body of knowledge and intellectual experience. Since Brown is primarily a residential college, such a community of studies can contribute greatly to the intellectual solidarity of the campus. To have all students know something about the same problems and possess a common understanding lays a foundation, at least, for informal discussions of intellectual matters.

IT WAS necessary to face with great candor the problem of insistence upon a foreign language. Acquaintance with life and thought and cul-

tures beyond one's own contributes to perspective and promotes understanding of "foreigners" and their interests. Clearly, it is one of the straight avenues toward a liberal education. Two world wars should have demonstrated that knowledge of other languages is essential if we are to understand other peoples, and that it has great practical use. It is also valuable as a tool of research. But the decision at Brown was based upon its quality as a broadening experience. For this purpose, as is well known, ability to read at least one foreign language has long been a requirement for the Bachelor of Arts degree; unfortunately it is equally well known that the requirement has not been successful in achieving its purpose. Definitions of proficiency have become formal and, to some extent, unreal.

The new curriculum takes a realistic position. If a student can do other college work but not language, he will not only be excused, he will be barred from foreign-language classes. In order that he may be induced to exert himself, however, failure in language decreases his options and increases his requirements. A very heavy premium is put upon competence in the use of a foreign language but it is not an absolute requirement, experience having shown that formal absoluteness means in practice informal evasion.

Students who begin a modern language at Brown take it by the intensive method so that it may have the most favorable environment possible. They carry only two other courses; language occupies half their working time. Those who continue a language, after having had it in preparatory school and having been placed in their appropriate position by achievement tests, take foreign language as one of four courses.

Once a student has demonstrated that he can learn a foreign language, even if it requires unusual effort, proficiency becomes an absolute requirement for graduation. No number of courses fulfills this requirement; it can be satisfied only by examination. If after four semesters of study the test is not met, the student must continue classroom work without credit until proficiency is established. In short, extremely heavy penalties have been laid not only upon those who do not make a marked effort at the beginning but upon those who fail to maintain the effort until they have a genuine grasp of the language.

Competence in the use of English receives great emphasis. At the beginning of the freshman year, students must take an English proficiency test. If successful, they are excused from required work in composition. If unsuccessful, they take a semester course in order to increase their ability to use our language as an effective instrument. This does not mean that we expect them to write creatively or as literary artists, but we do require the essential qualities of clarity in thought and structure, of accuracy, and of reasonable maturity. At the close of the course in English, students again take a proficiency test. If they do not make a satisfactory showing on that, they must continue in class work. Failure to establish proficiency within a reasonable time leads to dismissal from college.

HAVING taken pains to assure itself that all students would have reasonable proficiency in English and a foreign language and a common body of experience both in substance

and in method, the faculty proceeded to reform concentration. The intention is that the student will attain a journeyman's mastery of some field of knowledge. The objective is perspective in depth, to be gained by more intensive work than is possible in distribution courses. The purpose is to enlarge the student's capacity to study either independently or under guidance in a graduate school after he leaves college. We seek to provide enough background of knowledge and experience of method to enable him to go forward intelligently.

The amount of work in concentration which a student is permitted to take is deliberately reduced below that which would prepare him professionally. Not more than eight semester courses in one department, not including the distribution course, will be credited toward concentration. Furthermore, not more than two semester courses will be permitted as electives in the department of concentration, so that no student can carry over ten semester courses altogether in one department. There is no attempt, in other words, to anticipate graduate or professional training—or life experience. In view of the fact that the Bachelor's degree is neither professional nor pre-professional, no pretense of covering the whole subject is made.

The concentrator is not permitted a wide choice of courses within a broad subject like economics. The emphasis has been reversed; it is put upon common experience. Therefore, the patterns of concentration have been greatly simplified. All students in economics, for example, will have a rich common element—more than half their concentration courses. This should have the effect of greatly increasing the intellectual fellowship among those concentrating within a department. The emphasis is placed upon common experience rather than untrustworthy diversity, which represents neither genuine intellectual interests nor true variation in aptitude.

IN SUMMARY, the Brown faculty has achieved a nice sense of balance between distribution of thought and energy among the several disciplines and concentration of time and thought upon one significant field. It has laid great emphasis upon foreign language without making it a fetish. And it has made competence in English a focal point.

Simultaneously, standards have been markedly raised. Qualitative requirements, such as the comprehensive examination, have been re-established. The loopholes, the lines of retreat, the escape channels have been blocked, and the means by which formal compliance could be substituted for genuine achievement have been destroyed. For the person who does not want an education but merely a degree, the door has been closed. For the good student the new curriculum, compared with former requirements, provides a program more coherent and an objective more precisely defined.

North Carolina's "Dartmouth College Case"

By EDGAR W. KNIGHT

Early Arguments for the State Support of Higher Education

IT APPEARS that the position of educational institutions established in this country during the colonial period was less and less secure as the revolutionary movement gained strength. The colonists had become more and more varied in their denominational affiliations, and the increased diversity of organized religious belief was one of the conditions which led after the Revolution to the movement for the separation of church and state. Gradually it became evident that an educational institution could not at the same time be both a representative of the church and of the state. Moreover, as the records indicate, distrust of the colonial educational establishments seemed to increase during the late eighteenth century. At least eight of the nine colonial colleges had represented a religious sect or faction within the colony in which it had its home; and as the so-called "democratic spirit" seemed to increase, the question arose as to the best way by which an educational institution might also serve the commonwealth and public well-being in general. To this end, two courses seemed possible. The new state governments might seek to change their charters and might assume the right of visitation of the colleges already established, or they could ignore such institutions and undertake to establish institutions that would more nearly meet the new public needs. As matters turned out, the first course was blocked by safeguards provided by the Constitution of the United States for the sanctity of contracts.

Some efforts were made, however, to exercise public control or visitation of the colonial educational establishments. Even while the Revolutionary War was in progress, the legislature of Pennsylvania started an inquiry into the affairs of the college that had been established at Philadelphia through the efforts of Benjamin Franklin and his associates.[1] There was much animus in the controversy, particularly over the provisions in the charter which required the trustees to take the oath of allegiance to the British king. In 1779, the legislature revoked the charter and vested the powers and estates of the trustees in a new corporation known as the trustees of the University of the State of Pennsylvania, which included *ex officiis* six of the high state officials. A decade later the old charter was revived and for two or three years the old college and the new university

[1] A good treatment of this subject appears in Albert Frank Gegenheimer's *William Smith, Educator and Churchman* (Philadelphia: University of Pennsylvania Press, 1943).

existed, at least in name, side by side but as rival establishments. Agreement was reached in 1791, by which the two institutions were merged into what is now known as the University of Pennsylvania.

Efforts were made to improve the relations of Yale College and Connecticut, resulting in rather lengthy and bitter contests, when opponents of the institution proposed legislative establishment of a rival institution or a change in the charter of Yale College. In 1784, a movement began in the legislature of New York, where King's College had fallen into disfavor during the Revolution. There were some anxieties over attempted legislative interference at Harvard College, and when the legislature of Virginia undertook to displace the charter and replace the trustees of Liberty Hall Academy, the Scotch-Irish Presbyterians rose up in righteous wrath, resisted the efforts of the General Assembly, and struck back so mightily that that body retreated on the issue as gracefully as possible and later repealed its previous action on Liberty Hall. In protest against legislative repeal of the charter, the trustees of Liberty Hall by adopted resolutions held that action "a singular instance of infringement on the rights of an incorporated body which had not by any act of theirs violated their tenure or given cause for the abolition of their Charter." They maintained also that the property of a corporation could not be at the disposal of the legislature, that the law was unjust and dangerous in tendency and, if admitted, its principles

> . . . may be extended to every such corporation throughout the State. Their Charters may be violated and their estates in whatever way acquired may be wantonly sported with just as caprice or folly may dictate.[2]

ATTEMPTS at legislative interference in the affairs of educational institutions established during the colonial period came to a head in the famous Dartmouth College Case, the decision in which and its significance for higher education in the United States are generally well known. With legal verbiage and technicalities removed, the issue determined in this case was that a charter was an inviolable contract within the meaning of the Constitution of the United States and decision in the case gave negative answer to the question whether under that Constitution, a state legislature had "the power to modify or abrogate a charter legally granted in all good faith." Involved was the entire matter of "the stability of contracts."

Daniel Webster, principal counsel for Dartmouth, is reported to have said to Chief Justice Marshall, at the conclusion of his main argument: "It is the case, not merely of that humble institution, it is the case of every college in our land." Webster's argument in that case has been reported as "a model of lucidity" conducted "in the calm tone of conversation." His natural flair for eloquence may have added at least emotional weight to his words, which are said to have made Mr. Justice Story drop his fountain pen or upset his portable typewriter as he tried to take notes, and to bring tears to the eyes of Mr. Chief Justice Marshall, but there is little documentary evidence on these

[2]Hutcheson, James Morrison. "Virginia's 'Dartmouth College Case,'" *Virginia Magazine of History and Biography*, LI (July, 1943).

reports. Mr. Webster's arguments in this case, however, greatly added to his prestige as a constitutional lawyer, and, apparently in later years, he took greater pride in that achievement than in any of his many lofty legal triumphs, even if his plea before the court "was not all logic." His peroration on that occasion—the part that is most familiar to most people acquainted with the case—has been so sentimentalized into the "Websterian tradition" as to give it almost a reverent authenticity. Rufus Choate, in his memorial address on Webster in 1853, seems to have been among the first of Webster's admirers to dramatize the peroration, a version of which Mr. Choate received thirty-five years after the Dartmouth Case was heard at Washington. That version was sent to Mr. Choate by Chauncey A. Goodrich, of Yale, who heard Webster's speech. Apparently he had gone to Washington as a sort of "unofficial observer" for his institution, whose fortunes could well have been involved in the decision. Mr. Goodrich reported that Webster turned to Chief Justice Marshall and said:

> Sir, you may destroy this little institution; it is weak; it is in your hands! You may put it out; but if you do, you must carry on your work! You must extinguish, one after another, all those great lights of science, which, for more than a century, have thrown their radiance over the land! It is, sir, as I have said, a small college,—and yet there are those who love it.[3]

Dartmouth College had been incorporated under a charter granted in 1769 by George III, and had received its name after the Earl of Dartmouth, who was president of the trustees of the funds raised in England for the institution. In 1815, President John Wheelock, a Presbyterian and Republican, who in 1779 had succeeded his father, Eleazer Wheelock, the founder of the institution, was removed by a majority vote of the trustees, who were Congregationalists and Federalists. Wheelock appealed to the legislature of New Hampshire and was reinstated, but as president of a new corporation, designated Dartmouth University, which had been created by legislative act of June 27, 1816. Subsequent legislative acts undertook further to "amend the charter, and enlarge and improve the corporation of Dartmouth College." The case went to the Superior Court of Judicature of New Hampshire, which decided in favor of the so-called new "university" in 1817. The case then was taken to the Supreme Court of the United States which reversed the decision of the court of New Hampshire.

In his argument in the Dartmouth Case Webster said:

> In *University v. Foy* the Supreme Court of North Carolina pronounced unconstitutional and void a law repealing a grant to the University of North Carolina: although that University was originally erected and endowed by a Statute of the State. The case was a grant of lands, and the court decided that it could not be resumed. This is a grant of the power and capacity to hold lands. Where is the difference of the cases, upon principles?[4]

"Where is the difference of the cases, upon principles?" Webster asked. He also said:

> When the court in North Carolina declared the law of the state, which repealed a grant to its university, uncon-

[3] Fuess, Claude Moore. *Daniel Webster.* Boston: Little, Brown and Company, 1930. Vol. I, p. 231.

[4] *See* 4 Wheaton, U. S., p. 571.

stitutional and void, the legislature had the candor and the wisdom to repeal the law. This example, so honorable to the state which exhibited it, is most fit to be followed on this occasion. And there is good reason to hope that a state which has hitherto been so much distinguished for temperate councils, cautious legislation, and regard to law, will not fail to adopt a course which will accord with her highest and best interest, and, in no small degree, elevate her reputation. It was for many obvious reasons most anxiously desired that the question of the power of the legislature over this charter should have been finally decided in the state court. An earnest hope was entertained that the judges of that court might have viewed the case in a light favorable to the rights of the trustees. That hope has failed. It is here that those rights are now to be maintained, or they are prostrated forever.[5]

IN THE North Carolina Case, which Webster used to convince Chief Justice Marshall and his court in the Dartmouth Case, the University of North Carolina was plaintiff and received decision by the Court of Conference, the Supreme Court of that state at the time, fourteen years before decision in the Dartmouth College Case.

University *versus* Foy had its roots in the educational provisions of North Carolina's Constitution in 1776 which declared that "schools shall be established by the Legislature . . . and all useful learning shall be duly encouraged and promoted in one or more universities." In obedience to that mandate, the Legislature chartered the University of North Carolina in 1789 and, at the same session, provided for its support by granting to the trustees of the institution all the property that had before or should after that date escheat to the State; and by an act of 1794 all the "confiscated property then unsold" was also granted to the trustees of the university for its support.

In 1800, however, the Legislature passed an act declaring

that from and after the passing of this act, all acts and clauses of acts which have heretofore granted power to the Trustees of the University to seize and possess any escheated or confiscated property, real or personal, shall be and the same is hereby repealed and made void.[6]

Under the powers vested in them by the Act of 1789, the trustees of the University brought suit to recover some land escheated before the repealing act had been passed in 1800. The case came to Raleigh from a lower court sitting at Wilmington.

The opinion of the North Carolina Court turned on section ten of the Bill of Rights of the Constitution of the State:

No person ought to be taken, imprisoned, or disseized of his freehold, liberties, or privileges, or outlawed or exiled, or in any manner deprived of his life, liberty, or property but by the law of the land.

That Court held that the people of that state in convention assembled desired to have some rights secured to them beyond the control of the Legislature, and that these were set out in the constitution, whose preamble, the Court pointed out, stated that

we, the representatives of the freemen of North Carolina, chosen and assembled in Congress for the express purpose of framing a constitution, under the authority of the people, most conducive to their happiness and welfare, do declare, etc.

[5]Williams, Stephen K. *Cases Argued and Decided in the Supreme Court of the United States 1815–19.* Book 4, Lawyers' Edition. p. 598.

[6]Iredell, James. *North Carolina Laws, 1790–1803,* p. 150.

The constitution directed the Legislature to provide for the election of state and county officers; and being acquainted with the importance of education, "and lest the object might escape the attention of the Legislature or be by them neglected," the framers of the constitution ordered the Legislature to establish educational institutions. The injunction which this section imposed upon the Legislature was as strong as that imposed upon that body to provide for state and county officers:

> these objects seem to be regarded by the framers of the constitution with equal solicitude; they have, therefore, in the same imperative style declared that there shall be an university, . . . leaving to the Legislature to make appropriations and create such funds for the endowment of the institution as would be sufficient to effect the purposes for which it should be established.

The court then reviewed the facts: the Legislature of the state in 1789 obeyed the constitutional mandate and provided funds for the new university by appropriating escheated lands for its support; then in 1800 the Legislature took this property from the institution and gave it back to the State. This act of 1800 was not authorized by the constitution, and destroyed the right that that instrument had given to the people of the State,

> a right highly esteemed in all civilized nations, that of educating their youth . . . a right of acquiring knowledge and good morals, which have always been deemed most conducive to the happiness and prosperity of the people.[7]

The court declared that corporations were established for the advancement of learning, religion, commerce, and for other beneficial purposes. When established, they acquired many rights and powers, including the election of members to take the places of those who die or resign, to sue and be sued, to purchase and hold property, and to have a common seal. The constitution of North Carolina directed the Legislature to establish this corporation and endow it:

> the constitution and not the Legislature had erected this corporation; the Legislature being only the agent or instrument, whose acts are valid and binding when they do not contravene any of the provisions of the constitution. . . . It is not only protected by the common law, but sanctioned by the constitution. It cannot be considered that the Legislature would have complied with this constitutional requisition, by establishing a school for a month or any determinate number of years, and then abolishing the institution; because the people evidently intended this University to be as permanent as the government itself.[8]

The court also held that the Legislature could not deprive the university of its means of support

> for, deprive the institution of funds already vested and refuse to make any additional appropriations, and there never can exist in the State a public school or schools; and thus the Legislature may indirectly effect that purpose which, if expressed in the words before mentioned, they could not do.[9]

Moreover, when the Legislature had established the university, appointed trustees, and provided property which they were to hold in trust for the institution, had not the Legislature

[7] Murphey, A. D. (Reporter). *Cases Argued and Adjudged in the Supreme Court of North Carolina*, Vol. 5, p. 60.

[8] *Ibid.*, p. 61.

[9] *Ibid.*, p. 61–62.

then discharged its duty as the agent of the people and transferred property which was beyond its control? Although the trustees were a corporate body established for public educational purposes, their property was as much beyond the control of the Legislature as the property of individuals or that of other corporations. It was difficult for the Court to think of a corporation "established for merely private purposes." In every such institution the foundation for the corporation was that the promotion of some public good or public purpose was intended.

Counsel for the University of North Carolina had defined a constitution as "the form of government delineated by the mighty hand of the people in which certain fixed principles of fundamental law are established." It contained the permanent will of the people. The University of North Carolina, like the seat of government of the state, had been instituted for public purposes so that it could not be "subject to the vicissitudes of legislative opinion." The Legislature could legislate on matters pertaining to the seat of government but could not abolish it. So also with respect to the university; the Legislature could not abolish the institution, "nor do any act which has a direct tendency to that end, such as taking away their funds." The University of North Carolina was a constitutional and not a legislative establishment and should not be "liable to those changes which time produces in the conduct of legislatures." Therefore, the Legislature had no right to interfere with the property of the university.

An university cannot be established without funds, and therefore it is necessarily implied that they [the Legislature] are to provide funds for it, as well as pass a law bringing it into existence.[10]

In his speech in the Dartmouth Case, Webster said that the granting of the corporation was but to make the trust perpetual and that the very objects sought in getting the charter and in giving property to Dartmouth were "to make and keep it private property, and to clothe it with all the security and inviolability of private property." And then he cited University *versus* Foy as being identical in principle with the Dartmouth Case.

ALMOST any discussion of attempts at legislative interference with educational institutions during the period here under discussion brings to mind Thomas Jefferson's view on the Dartmouth College Case. That view was set out in his letter of July 21, 1816, to Governor William Plumer, of New Hampshire, who had sent Mr. Jefferson that part of his message to the legislature of that state that had to do with the controversy over the Dartmouth Case. In that message, Governor Plumer maintained that the charter of Dartmouth "emanated from royalty" and contained "principles congenial to monarchy"; that the self-perpetuating board of trustees provided by the charter was "hostile to the spirit and genius of a free government." He also insisted that the Legislature of New Hampshire had authority to interfere in the matter.

In his reply Mr. Jefferson [11]thanked

[10]For a complete report, *see* Murphey, *op. cit.*

[11]For Governor Plumer's letter to Jefferson, *see* Baxter Perry Smith, *The History of Dartmouth College* (Boston: Houghton, Osgood and Company, 1872, pp. 100–101). For Jefferson's reply, *see* Albert Ellery Bergh, editor, *The Writings of Thomas Jefferson* (Washington, D. C.: Thomas Jefferson Memorial Association, 1903), Vol. XV, pp. 46–47.

Governor Plumer for the copy of this message,

> which I have read a second time with great pleasure, as I had before done in the public papers. It is replete with sound principles, and truly republican. . . . The idea that institutions established for the use of the nation cannot be touched nor modified, even to make them answer their end, because of rights gratuitously supposed in those employed to manage them in trust for the public, may perhaps be a salutary provision against the abuses of a monarch, but is most absurd against the nation itself. Yet our lawyers and priests generally inculcate this doctrine, and suppose that preceding generations held the earth more freely than we do; had a right to impose laws on us, unalterable by ourselves, and that we, in like manner, can make laws and impose burdens on future generations, which they will have no right to alter; in fine, that the earth belongs to the dead and not the living.

Henry Ruffner, later president of Washington College, charged that Jefferson had a hand in the case of Liberty Hall Academy. He said that the new charter of that school

> was inconsiderately enacted by the Legislature, at the suggestion of a few individuals, unfriendly to Presbyterian influence in particular and generally to the management of public education by clergymen and religious associations.

Jefferson had a strong aversion to sectarian influence, and friends of Liberty Hall believed him responsible for a new board of trustees of nineteen, "not one of whom was a clergyman, much less a Presbyterian clergyman, and scarcely one, if even one, was a member of the Presbyterian Church."

The North Carolina Court held that the Act of 1789 providing funds for the university was a contract and could not be repealed without violating the constitution of that state. In the Dartmouth Case, the Supreme Court of the United States held that the act of the Legislature of New Hampshire, altering the charter of Dartmouth without the consent of the corporation, impaired the obligation of the charter, which was a contract, and violated the Constitution of the United States.

Quite apart from the relation between the North Carolina case in 1805 and the Dartmouth Case in 1819, the arguments of counsel and the opinion of the court in the earlier case throw interesting light on the history of higher education in this country, and read now, after nearly a century and a half, those arguments and that opinion appear very significant. Rarely will one find in the materials of educational history such compelling logic for state support of higher education as is found in the case decided in North Carolina in 1805.

The Autonomy of Scholarship

By DANIEL J. BOORSTIN

The Plan of the Committee on Social Thought at the University of Chicago

IT IS perhaps no accident that the center of controversy among American educators, in both graduate and undergraduate institutions, is "the curriculum." The bitterest faculty debates in colleges, law schools, graduate schools of arts and sciences, and in universities generally, have recently centered on the question of some "new" *versus* some "old" curriculum. "Curriculum committees" consume no small part of the extracurricular time of faculty members. Graduate schools of the humanities and the social sciences—and it is with them that I am primarily concerned—have been so preoccupied with the question of what curriculum is needed that they have become blind to their primary assumption, namely, that graduate study is roughly synonymous with the pursuit of a prescribed course of study according to a specified timetable.[1]

The word *curriculum* happens to be precise and felicitous for expressing the spirit of contemporary graduate studies. It is, as you know, a word of Latin origin, derived from *currere*, meaning "to run, or hasten," and I believe that to the Romans the word *curriculum* meant a racecourse. Much contemporary debate on the nature and purpose of graduate study is nothing more than controversy over the size and shape of the racecourse which the candidate for the Ph.D. is to run. Each professor offers a particular course-unit as a kind of hurdle which the student must jump with proper form before he proceeds to the next. The whole program for the Ph.D. is essentially a list of requirements to be fulfilled in due form. The accumulation of classroom credits, or certificates of having jumped the low hurdles, does, of course, loom largest in the picture, and is usually the most arduous and enervating part of the circuit. But, in addition to this, there is a whole gamut of other requirements: special examinations, general examinations, qualifying examinations, language examinations, oral examinations, and written examinations—besides, of course, the residence and thesis requirements.

The only part of the curriculum in which the student is, even ostensibly, given independence is in the choice of his thesis subject. But here too the atmosphere of requirement and prescription has come to dominate, and the thesis, or long piece of written work, has become just another hurdle. The rules for constructing this particular hurdle are, to be sure, quite unusual. While the other hurdles in the curriculum must, for reasons of justice and fair competition, be precisely the same for all the runners

[1]This article on the work of the Committee on Social Thought was originally delivered as an address before the Social Science Section of the Illinois Academy of Sciences.

in the race, the thesis subject is supposed to be a hurdle which no one has ever jumped before. Everyone knows that the thesis obstacle should be constructed just low enough so that there will be no risk of stumbling over it, and yet just high enough to allow the candidate to exhibit the prescribed form. What the student most desires is, of course, to induce the professor to construct this hurdle for him, by defining some small problem in the textbook or treatise which the professor is writing; for in such a case the professor will be specially concerned to help the student over the obstacle. There is a normal time for completing the circuit, which can be calculated in academic years, semesters, or, still more precisely, in classroom hours. The professor plays two somewhat contradictory parts. He trains the competitors and then judges the outcome of the race.

IN SOME fields of practical professional training, such as medicine, law, and engineering, there are special arguments for a prescribed course which introduces the prospective practitioner to the major divisions of his subject-matter. We all feel more confidence if we know in advance that our physician has been introduced to dermatology, that our lawyer has studied the law of torts, and that our construction engineer has been instructed in the strength of materials. Serious questions can be raised, however, about the appropriateness of such an emphasis on requirements and uniformity, in graduate education in the humanities and the social sciences. For here our great *desiderata* are not the communication of present knowledge and accepted techniques, but rather the development of imagination and foresight, and the cultivation of the highest intellectual and artistic standards.

The Committee on Social Thought at the University of Chicago, under the inspiration of Chancellor Robert M. Hutchins, and the leadership of John U. Nef as chairman and Otto von Simson as executive secretary, is engaged in developing an approach to graduate education directed to these ends. Before attempting to state the assumptions on which the Committee works, I should like to emphasize that I am not speaking officially for the Committee, but rather am setting forth simply what I understand to be some of our major premises. Some of my colleagues might disagree with details.

I should perhaps begin by describing a few of the particular evils which we are especially concerned to avoid. The first is the rigidity and dogmatism of many graduate programs. It may sound unfair to charge graduate schools with dogmatism, when the individual members of their faculties earnestly contend that they adhere to no particular philosophy, metaphysic, or religion. The personal uncertainties of some professors make them understandably eager to give the sharpest possible definition to the institutional programs to which they subject their students. As we all know, the most corrupting dogmatism is that which is unconscious and unavowed. Professors who rightly shrink from the suggestion that any particular "philosophy" should be imposed on the student, accept without flinching administrative regulations which require every student to tread in the intellectual footsteps of his predecessors. While personal philosophies are said to be dangerous

and confining, an institutional dogma is assumed to be desirable, if not indispensable. The curriculum itself has become the dogma of graduate schools: in academic circles it is the one subject on which explicit and unashamed dogmatism is fashionable. Such dogmatism is the harder to grapple with precisely because it is imposed by that impersonal agency called "the administration," and responsibility is hard to trace to individuals.

Evidence of such rigidity is found in the prevailing attitudes toward "departments" and "courses." It seems to be assumed that when the University created departments in the beginning, it brought forth all the normal types of intellectual animals. From this point of view, each department considers itself a purebred species, and any "interdepartmental" organization an unnatural hybrid. Similarly, the individual "courses" come to be considered the original species or indestructible atoms of the intellectual life. As an illustration of this attitude, I might mention an incident in an excellent small college, where a faculty member offering a course on the history of modern liberalism not unnaturally introduced his subject by a brief discussion of the Protestant Reformation. Another member of the faculty, who had for many years been offering a course in the history of the Protestant Reformation, was not only personally offended, but complained to the administration that the other professor was committing a crime of imperialism, or at least was defying the order of nature by discussing the Reformation in any other connection than in relation to itself.

We can hardly be surprised if graduate study undertaken in this spirit is not conducive to imagination and intellectual independence. The contemplative, the imaginative, or the unorthodox student who finds the conventional racecourse unchallenging is discouraged from going afield to forage and explore. These habits of perfunctoriness and automatism in thought cannot easily be broken. The graduate student who has been told all through his three or four years that the activity in which he is engaged really is the process of independent and original thought, by the time he has himself secured the Ph.D. has acquired a vested interest in this conception of the intellectual life.

The effects of offering a premium for intellectual conventionality and unimaginativeness would surely be serious enough even if they concerned only the individual graduate student. But we see the influence later on the graduate's own students when he himself has become a professor and has started putting his own disciples over the hurdles. Most serious is the effect on the intellectual and artistic standards of our whole community. Graduate schools describe their Ph.D. degrees as awards for persons who have made "an original contribution" or "advanced the boundaries of knowledge." However empty or ambiguous these expressions may have become to the professors, the large community outside is inclined to take them seriously. There cannot fail to be broad and unhappy consequences when a society has come to identify the process of intellectual invention with the kind of experience which I have described.

AN ATTENDANT and not unnatural consequence of this character of our graduate schools has been

the insulation of the university from many of the most productive intellectual and artistic forces in the community; and the equally unhappy insulation of many of the most critical and original minds from the educating and moderating influence of the university. At the present time there is a sharp separation between the small body of professional intellectuals within the university and the larger body of intellectuals and artists outside. While the consequences are obvious and disastrous, their connection with the "curriculum" approach to graduate education has been too little remarked. There is not likely to be free immigration between the university and the intellectuals and artists of the large community so long as graduate study is equated with the fulfilling of requirements.

Learning and art become less and less related to the community as they become more and more the special property of the university. Some of the most distinguished writing and scholarship are therefore carried on outside universities by persons to whom the limited and inflexible conception of the intellectual life held by the university is uncongenial. These persons make their living as free-lance writers, columnists, lecturers, and the like. As a result, the universities are impoverished, and all the institutional tendencies to become ingrown, pedantic, and sterile, are encouraged. Many such writers (unaffiliated with universities) are themselves tempted into "popularization" in the bad sense, and suffer from the lack of the scholarly and potentially philosophic influence of the university. A result of this is the bifurcation of American culture into a life in the universities which tends to be pedantic and conservative, and one outside the universities which tends to be unscholarly, bohemian, and "liberal." If this gap could be bridged, even in a part of one university, the result might be significant.

BY DESCRIBING these large evils, I do not mean to suggest that the Committee on Social Thought possesses a magic formula for remedying them. Our program is admittedly experimental, but we would not claim that it is novel. We hope simply to demonstrate on a small scale that the evils of dogmatism, rigidity, unimaginativeness, and stereotype are not inevitable in American intellectual life. Our hope rests, of course, on a more positive faith, namely that men of reasonably mature, able, and independent minds can make some sense out of their intellectual work if they are allowed to study, reflect, and write without undue restriction.

The *leitmotif* of much graduate education, as I have already suggested, may be expressed in the word *curriculum;* the preoccupation of the faculty in such programs is with *requirements*. The *leitmotif* of the Committee's program, we should like to think, is expressed in the word *community;* and our main concern is to provide students the conditions of freedom for their intellectual pursuits. One of the basic difficulties about explaining the Committee's program comes precisely from the fact that we have tried to avoid rigidity, deceptive simplicity, and misleading concreteness. The program is not set up in terms of particular courses, semester-hours, or academic credits; and I think it is true to say that the

program could not be precisely the same for any two students. When a student applies for admission to the Committee, he presents his own program of study, usually centering around a major enterprise of writing or research; and, if he can defend the significance of his major research and show an intelligible coherence in his program of study, he may be allowed to pursue it under our direction. This always further assumes that the applicant's program is something other than the course of study already available in one of the university's numerous departments. Our resources are limited, and there is no reason for our taking on students whose interests can be better pursued elsewhere. Furthermore, only a small proportion of students is either temperamentally or intellectually suited to our program.

A FACULTY that has honestly accepted the concept of intellectual community must consider themselves not as trainers and judges, but as colleagues, of the students. It cannot be our job to put the students through their paces—and simply because we presuppose that none of us can define precisely and ahead of time what the right paces are. I should remind the reader that our program is not designed for universal application, and that we think it suited only to a small group of peculiarly qualified students. We assume that each student has some inward motive and some autonomous concern for intellectual problems; and we go to considerable trouble in selecting students to assure that this assumption will be justified. Of the more than two hundred applicants to the Committee in the last year and a half, we have accepted about twenty students. In sifting the applicants we rely less on the formal academic record than on confidential letters from former teachers and on the applicants' written work; and, as often as possible, we supplement these by personal interviews. In most cases we do not accept an applicant until he has submitted an essay on a topic which the Committee has set him. On the whole, we have made no more mistakes than might have been expected; nearly all our present students have the desired intellectual qualifications, and some of them show remarkable talent and promise. Since we are thus concerned with more or less mature fellow-scholars, we should consider it nothing less than arrogance on our part to prescribe the course which their intellectual development should take. Our main object, therefore, is not to provide them a curriculum which they must follow, but an intellectual community in which they can work.

A few examples might help explain what all this amounts to in practice. First, there is the case of a young but remarkably mature and able student, who came to us from a college of high reputation where he had led his class. This man had acquired during his time in college a serious and well-defined interest in philosophy, especially in relation to certain questions on the nature of art. With the assistance of a member of the tutorial staff, this student has developed a program of reading and study in the history of philosophy. He found, for example, that he needed a knowledge of the Greek language, he undertook to learn it, and he has already been making use of his knowledge. He

has been encouraged to draw on the resources of the whole university, to attend such lecture courses or seminars as are relevant to his program; and he meets from time to time with his tutor, who advises with him on his reading, criticizes the essays which he writes, and generally directs his study. While this student is acquiring equipment which he will need in the future, he is at the same time developing as a scholar and a human being. He is not being confined within any prescribed mold.

Or take another student, who came to us with the conviction that certain problems in history might be best examined through a culture which exhibited the interaction of the forces of the Orient and the Occident. Under the guidance of a specialist in Moslem civilization, he has begun to study Arabic; and he has defined work in that civilization which promises to develop into something significant.

Still another older student came to us after considerable experience in college teaching. He had had training in theology, as well as in American history, and was interested in exploring the relation of Protestantism to American political and social thought, and to economic history. You can see how any such study would require the resources of many parts of the university. He has actually drawn on the resources and advice and lectures of faculty members concerned with the sociology of religion, with economic history, with American history, and many other topics related to his enterprise. No one of these able students would fit precisely into any curriculum you might prescribe, and yet all of them are concerned with serious problems which they ought to be able to consider in a university.

BEFORE being awarded the Ph.D. degree, each of these students will be expected to pass extensive examinations on several general fields related to his principal written work. The subject-matter of these examinations varies from student to student. We are making an effort to define fields (such as Renaissance civilization or American civilization), not by reference to administrative divisions, but by the natural boundaries of significant problems.

The student's thesis is of great importance. Here especially we would hope that the atmosphere of the Committee and the freedom left the student will induce him (however specialized his subject-matter) to give his writing a broad philosophic significance, as well as form and some literary elegance. It is common practice in most other graduate programs to admit all generally qualified students, and then to expect them to hunt for a thesis subject when they have reached the appropriate stage. This procedure surely helps explain the perfunctoriness and insignificance of much writing done in graduate schools. Really significant writing cannot be the result of foraging for raw material with a view to subjecting it to conventional techniques according to a fixed schedule. It must stem from an inner questioning, and acquires its own autonomous rules and timetables. Our procedure in the Committee (which might not be feasible in other programs) is not to admit students unless they either have already formulated out of their own intellectual experience some significant topic appropriate for their writing or at least show definite promise of their capacity to make such a formulation of their own within the near future.

The curriculum of graduate schools is no less confining to faculty than to students. If students are all required to take the same courses year after year, the faculty must be required repeatedly to teach the same courses. The atmosphere of requirements thus puts a premium on the unimaginativeness of the professor as well as of the student. One corollary of the Committee's concept of community is that the faculty as well as the students cannot be confined within a prescribed program. The teaching responsibilities of members of the staff of the Committee are therefore defined not by the units or courses required to fill out a curriculum, but by the independent scholarly work in which each of us is engaged. We all give considerable time to informal tutorial conferences with our individual students on their special problems. In addition to this, we offer lectures or seminars, open to all members of the university, on subjects related to our writing. No student is required to attend any of our courses. We should like to think that all these circumstances provide us an incentive to pursue subjects of some general significance; and our written work can hardly fail to benefit from the preliminary criticism of students. In this way we hope to make our teaching and our research benefit each other.

WHAT will finally prove the value of the Committee is our success in giving affirmative content to our concept of community. That affirmation must be provided and explained, not by general statements like this about the work of the Committee, but by the actual content of the teaching, and especially of the writing, of our faculty and students. It is in our own scholarship that we must try to exemplify what the Committee is about. Along with its assumption that an intellectual community cannot be created by administrative regulations or requirements, the Committee believes that such a community can be the by-product of independent intellectual activities, if they are undertaken in a serious spirit and with an eye on the highest models.

The result of our joint endeavors will not be a systematic philosophy, but rather, we would hope, after some years, a few examples of scholarly works which help men to realize their common humanity. Incidentally, however, I might mention several major premises which seem to underly our quest for an intellectual community. The first unifying idea has already been implied in what has been said so far, namely, the common respect of faculty and students for the individuality, spontaneity, and intellectual autonomy of one another. While this may sound banal or platitudinous when baldly stated, it is nevertheless a very real thing, and a spirit not too common when uniformity and derivativeness seem to be the rule. Closely related to this is another assumption, namely, that there actually does subsist among all our several intellectual enterprises a relationship of idea so real that it does not require the aid of administrative fiat. I should emphasize that the Committee includes, both in its faculty and students, persons of widely diverse philosophies and religions. We all hope that such diversity will remain. Still, I think we do all agree that there is an actual, significant, and demonstrable relation between the study of the concept of

history in the Great Age of Greece, on which my colleague, David Grene, is engaged, and my study of the concept of equality in American civilization. We hope and expect that, as each of us pursues his inquiry, he will not be led off to an island of his own. Rather, by plumbing questions which have troubled men in all ages, each of us hopes to be drawn closer to his colleagues who are discovering the same problems in other contexts.

It is my impression, also, that we agree on the existence (even though we often disagree on the content) of standards in intellectual work and artistic creation. As a consequence, we are inclined to believe that a familiarity with man's best work in philosophy, in history, and in art, cannot fail to help us develop our own standards and to judge our own efforts. This and our other assumptions may become more vivid if I indicate one of the ways in which they are objectified. Each student under the Committee, in addition to his examinations for his degree in his special subject-matter (such as Renaissance civilization or American civilization), takes an examination in what we call "fundamentals." There is, of course, some variation from student to student in our definition of the province of this examination, but its purpose is similar in every case. It is designed to test the student's ability to deal with some of the central philosophical, historical, and artistic questions with which men have been concerned since the dawn of Western civilization. This examination is generally defined by reference to particular works which represent some of the profoundest reflection of our civilization on these matters: and the works approved for the examination might be much the same for students writing their theses in quite different fields. For example, the student who is writing a study of the relation of Protestantism to American political theory will include in his list of fundamentals the following works, among others: Plato's *Republic*, Calvin's *Institutes*, Hobbes's *Leviathan*, and Milton's *Paradise Lost*. A familiarity with such examples of the best man is capable of in philosophy, in theology, and in art, may help us develop standards for our own efforts and may discourage us from overvaluing our contemporaries. Such works also provide incentive and encouragement by making us unwilling to measure the potentialities of man—of his thought and art—by the commonplace works of our own generation.

MUCH of this adds up to saying that the major premise of the work of the Committee on Social Thought is nothing more complex than an agreed concern with a common humanity in a common universe. We would hope that our separate scholarly studies, however indirectly and to however small a degree, might help discover that community. We would all like to believe that the pursuit in which we are engaged is neither (in William James's phrase) "a 'stunt' self-imposed by our intellect," nor a chore of cultivating a fallow piece of a scholarly "field"—but rather an inquiry into real questions inseparable from man's humanity.

The Committee's lack of a prescribed curriculum, its lack of a circuit which can ever be quite

[*Continued on page 161*]

What Will the Colleges Teach?

By CYRIL F. RICHARDS

The Present Demands Wise Leadership. Will the Colleges Provide It?

HUNDREDS of thousands of young men and women have hammered at the doors of our colleges and universities. Many knocked in vain, for the colleges could not meet the unprecedented demand. What of those who are admitted? Their main purpose in enrolling is that they may learn. Our common concern is with what they will learn.

The problems which the United States faces today will not be solved by graduates whose intellectual and spiritual nourishment is received at the cafeteria counters of our pre-war college curriculums. Technical courses, which have their place, do not equip a student with the social and political wisdom necessary today and tomorrow. The liberal arts have too often failed to free the creative energies of young men and women for socially constructive ends.

Fortunately, the leaders of higher education are becoming increasingly aware of the dangers inherent in the current departmentalization of knowledge. Hundreds of institutions are revising their curriculums in a search for ways of avoiding overspecialization. They are seeking to re-emphasize the main branches of learning and to help the student to achieve an integration of his knowledge which will enable him to become an intelligent and constructive citizen.

No one can make his maximum contribution to modern life who does not know one area better than another and better than the large majority of his fellows. But the general knowledge our students gained in elementary and secondary schools is an insufficient basis for useful specialization on the college level. The young man or woman who would live a broad satisfying life will use the opportunities which come in college, and in his life after graduation, to broaden the basis upon which his specialized knowledge can securely be built. Learning at its best results in wisdom. Wisdom can be achieved only by the man or woman who has learned the meaning and, in general, the methods of all the main branches of knowledge and has welded them into a well-proportioned unity.

Learning in college should be based upon a recognition of the organic unity and of the potential spiritual unity of our young men and women. While the different branches of learning place different emphasis upon various phases of experience, the learners are the same individuals working with the same set of general abilities in the different areas. Who has studied music or art without recognizing mathematical relationships? Who has learned natural science without calling on the power of imagination which is also essential in the creation and appreciation of art? The

same processes of observation, of analysis, of selection, and of manipulation provide the beginning of learning in all branches. A newly learned fact in one branch may modify our knowledge of other branches, for all human learning is tentative and subject to revision as our knowledge increases.

The knowledge which is ours in its various branches, if it is real and significant in our lives, is like an organic whole, because it is rooted in the common functions of the learner and because it flowers in an environment which for him constitutes one world. The tree of knowledge has many branches, but each branch draws its sustenance from the same earth and air and sky. Learning is the process by which the branches of the tree of knowledge grow. The student's life will be socially effective and personally satisfying in proportion as his knowledge is symmetrically developed.

TO STRESS the essential unity of human knowledge and of the methods by which we learn is not to deny the reality of the various branches of learning. They have been distinguished and defined in a number of ways. Our colleges have not been entirely happy with these somewhat arbitrary divisions. A number of faculties have recently been discussing and adopting a central core of general courses which is designed to minimize arbitrary distinctions and provide a better-proportioned acquaintance with the main branches of learning.

It may be helpful to think of learning in two broadly differentiated directions. Traditionally, one of these has been emphasized in our American college procedures almost to the exclusion of the other. We have tended to think of learning as a conscious process in which knowledge results from the mental manipulation of facts and of theories which attempt to explain the facts. Upon this main stem of learning the branches of natural science are born. Taking the person of the learner with his delicate manipulative abilities largely for granted, science, by a rigorous attempt to rule out the learner's feelings, appreciations, and emotions, has endeavored to objectify elements of the external world known to the learner through sense perceptions. By so doing, science has developed intellectual knowledge without parallel in human history. True, this knowledge is, in its purer aspects, extremely abstract and far removed from ordinary human experience. The manifold sense data, so rich and colorful to our naïve perception, tend to be thrust aside in the attempt to discover abstract generalizations necessary to the understanding and control of the world of nature. Symbols, whether they be the genes of the biologist, the protons and neutrons of the physicist, or the atoms and molecules of the chemist—these abstract symbols are substituted for the world of common sense because they have explanatory significance. They are related in an intricate body of knowledge which is self-corrective and continually expanding. Scientific knowledge has resulted in the amazing control of nature that forms the material basis of our civilization, and which also may prove its nemesis. No one today can claim to be educated who does not understand the meaning and the general methods of science.

If the scientific method, which has

made its greatest advances in areas where experimentation can be rigidly controlled and experimental data manipulated as may be demanded for the purposes of research, is not to become a consuming Frankenstein, it must be extended to the admittedly more complex and baffling problems of human relationships. Psychology has learned much through the experimental control of animal behavior; but a society which rightly places a high value upon human life cannot permit the unlimited use of human beings as experimental guinea pigs. For this reason, psychology has been handicapped in arriving at explanatory generalizations regarding human behavior. Nevertheless, as a natural science it is providing essential insights which increasingly illumine the problems of individual and social interactions. Other branches of knowledge regarding human relationships—economics, sociology, history, political science, to name only a few—are as yet largely on a descriptive level and rarely claim to be explanatory sciences. It is important to note, however, that they all use the scientific method in dealing with their data. In fact, they represent the areas in which it is imperative that the scientific method be advanced in our day. Until we learn to deal with the complexities of the social, economic, and political problems which bedevil our world with the unbiased and objective methods characteristic of scientific learning, we shall not make much progress in the solution of the vexing questions we face. No one can claim to be liberally educated today who has not learned something of the basic problems of our civilization, of sources of unbiased information regarding them, and of the methods necessary to their solution.

The kind of learning we have been discussing tends to emphasize the purely intellectual and to result in knowledge for its own sake. The typical scholar filled with such learning has been caricatured as an absent-minded and desiccated personality—a theorist in whom the springs of action have been dried up; a man somehow alien to his fellows and more concerned with abstract truths than with living realities. Of course, no scholar ever succeeded in attaining the ideal of completely unemotionalized intelligence, for he had somehow to go on living. But there can be no question that the major emphasis in American higher education has rested on the intellect.

A NUMBER of converging movements in art, literature, and the scientific study of human behavior may be credited with undermining this one-sided view of learning. Leaning heavily on the biologists with their increasing insight into organic behavior, the psychologists have pointed up the conviction that life is deeper than logic, that the intellect is primarily a tool in human adjustment. Intelligence can and does illumine and guide our impulsive tendencies; but our actions originate in wellsprings of impulse and emotion which antedate the refinements of intellect both in our evolutionary history and in the development of the individual. Learning which is effective in human behavior must tap these wellsprings and rechannel the habit patterns through which issue the life-giving waters. An understanding of the meaning and methods of science in

the world of nature and of human relationships, while essential to educated living, is of itself impotent. We are faced with the need of personal satisfaction on a deeper level and of social behavior which leads constantly in the direction of a similar satisfaction in the lives of our fellows.

Fortunately, there is another great stem of the tree of knowledge. Its fruits are not intellectual generalizations, but modes of action. Its criterion is not logical coherence, but harmonious expression in deed and feeling. Our human behavior may be illumined by thinking, our perilous path may be spotlighted by reason; but we move forward to action on a level of learning which is the province of the arts. The arts, broadly conceived, include all those responses in which the primary emphasis is upon impulse and feeling rather than upon purely intellectual insight. In this sense, the skills learned in physical education, which aim at the effective functioning of our bodies as a whole, belong as surely among the arts as do such branches as music, the space arts, literature, and dramatic art, which stress the effective and creative functioning of more specialized abilities. Here learning is less conscious and often entirely unconscious. We practice, and our skills emerge, we know not how.

Colleges in America and, since the time of the Greeks, higher education in general, have given too little attention to the arts. Intellectual knowledge we have had aplenty; learned deeds, too few. Our learning has too seldom modified our attitudes, too often resulted in untutored conduct. Education which does not produce wisdom in thought and deed is not liberal, for a liberal education not only informs the mind; it disciplines the heart. The person who is liberally educated is liberated not only from ignorance, but also from prejudice and fear. He is free to act rationally, to feel deeply, to live fully, on the broadest possible stage of human experience. No one is liberally educated who has not learned the meaning and the methods of the arts. Only he who has, can combine his scientific insights with the capacity for harmonious and creative achievement.

College students today have the good fortune, if they have the courage and the faith to face up to the implications of modern life, to live at a time when the issues of life and death for our civilization are critical and will brook no delay. Why should they understand the meaning and methods of the main branches of learning? Primarily because our times demand men and women of such understanding. Our colleges have graduated altogether too many technologists and specialists who have not achieved a liberal education. America is overburdened with men and women who have learned too little of anything, and with men and women who know much in some areas and are childlike in their ignorance of others. Faced with the responsibility of world leadership, the rank and file of our citizens, educated and uneducated alike, are naïve and unenlightened. As a people we are characterized in our political reactions by exaggerated and irrational swings of the emotional pendulum. Internally, we suffer a mounting crescendo of economic, social, and interracial discords. Alarming as are the facts of illiteracy—and we must not forget that the Army

drafted a half-million men who could not read and write—these facts are no more alarming than the relative illiteracy in certain areas among the small minority of the population who have graduated from college. We have thousands of men and women in places of responsibility whose thinking and feeling reveal cultural gaps which result in illiberal thought and action. Fortunately, the atomic bomb awakened a group of our younger scientists to the political and social significance of their research. This was good news, but it was news because the general trend among leaders of science has been to ignore or to be ignorant of the social, economic, and political issues which we must face. Somehow their education has failed them and they have not been able to carry over into the complex problems of human relationships the unemotional objectivity and clear-cut thinking which have glorified their work in their special fields. Similar blind spots are apparent, and sometimes glaring, among our leaders of business and industry. Those who have specialized in the arts, while generally more aware of broadly human values and sometimes deeply concerned to help find the solution of human problems, have too frequently been oblivious of the essential facts and of the methods by which their grappling with these facts may become effective. Sometimes they have assumed a superior air, shot through with illiberal prejudice, and have failed to achieve a democratic and effective faith in their fellow-men.

Our colleges have been, and still are, graduating young men and women with inadequate understanding of the meaning and methods of democracy, with ill-balanced and frequently unrelated items of knowledge, with the attitudes of childhood frequently unmodified, with no adequate standards of value, and without the basis of a philosophy of life essential to constructive citizenship.

A general recognition of these facts has prompted a large majority of the colleges and universities to re-examine their programs and to take steps to acquaint their students with the meaning and methods of the main branches of learning. Intelligent citizenship and satisfying personal life alike demand broad learning. Only a person who has a working acquaintance in the main fields of knowledge can understand the complex world in which we live. Only then can he contribute effectively to the solution of its problems. Without a broad basis of learning he will unconsciously hinder the urgent steps which must be taken to improve human relationships. Without sufficient well-balanced learning, he will be encompassed in frustrations and devoid of the satisfying achievement of values which dignify and ennoble human life.

TO BECOME liberally educated persons, our young men and women need to push forward as far as they can, in college and beyond, in the chief areas which comprise human learning. What branches of learning do they need to understand? What methods do they need to use? I believe that knowledge of the following fields is essential to a rich, integrated, and useful life. Certainly they need to understand and use the means by which we communicate ideas—they need to study and refine their use of language. Good judg-

ment will demand a sense of perspective gained through insight into the major movements of human history and some understanding of the interplay of the cultures which have contributed to modern life and are now intermingling more rapidly than ever. They will be lost in our world without an understanding of the more significant facts and generalizations of natural science. They cannot afford to be ignorant of the economic, social, and political relationships which characterize contemporary society. In these areas they will face problems which require for their solution a working knowledge of the principles of scientific method. They need, further, to know how to maintain physical and mental health. Relaxation and enjoyment in some form of art are essential. They need to be able to appreciate the work of others and to develop some creative skill of their own. They will not enjoy a liberal education and the essential freedom it brings until they know something of the leading philosophical and religious experiences which have emerged at the high points of human history. Finally, if they have learned truly and well, they will find that all of these branches of learning are related organically as a rich and expanding experience in a personality capable of living at a civilized level. As they achieve a truly liberal education in thought, feeling, and action, they will develop a sense of values and a philosophy of life worthy of their heritage.

To live a full and satisfying life and to contribute with sympathetic insight and understanding to the life of their community and their world, they must do more than make a living. They must learn to live. An understanding of the meaning and methods of the main branches of learning will help them avoid the bypaths of ignorance, undisciplined feeling, and blind impulse, which too often lead to personal frustration and unenlightened social behavior. An understanding of the meaning and methods of the main branches of learning will set their feet upon the highroad to civilized living. This is the central objective of their college days. Fortunately, many of our colleges are awakening to our need of such broadly educated leadership.

Degrees in American Culture

By HARVEY WISH

Graduate Study across Departmental Lines at Western Reserve University

THE current emphasis on American studies has brought an increasing number of letters from serious graduate students to Western Reserve University regarding its eight-year-old program in American Culture leading to the M.A. and Ph.D. degrees. Since its inception in 1938, the Graduate Committee in American Culture has sought to clarify the underlying philosophy and scope of a program in this relatively unexplored field of integrated studies. While the Committee has been influenced by the leadership of Harvard and has studied similar programs of other leading universities, it has been guided by the special needs of this area and by the natural desire to make the fullest use of its teaching resources. Hence the major emphasis has come to be on literature, history, art, and sociology, as well as political thought and the history of American philosophy.

Although much of the sustained leadership has come from the English Department, strong co-operation has been forthcoming from the History Department. Robert C. Binkley, for example, who had directed hundreds of W.P.A. workers in completing the monumental collection of English and foreign-language newspaper abstracts and indexes, *The Annals of Cleveland*, had spurred on considerable activity in regional studies of considerable depth. To aid a fruitful co-operation between professional and amateur historians, he helped found, before his sudden death, the Committee on Private Research. This work was continued under Finley Foster, chairman of the English Department, and financed by a grant from the Carnegie Corporation.[1] Another stimulating influence has been indirectly the teaching, writing, and editorial work of Arthur C. Cole, now at Brooklyn College, whose direction of the *Mississippi Valley Historical Review* for so many years meant an increased emphasis on cultural studies. Likewise, the historical traditions of Lynn Thorndike, Henry Bourne, Elbert Benton, and others have left a desire among their successors to emulate their breadth and achievements in cultural studies.

In 1938, the decision was taken for institutional reasons to begin with a graduate rather than an undergraduate program in American Culture. One of the pioneers, Lyon N. Richardson, a specialist in American literature who had been particularly impressed by the plan in American Civilization at Harvard, saw this as a much-needed opportunity for the integration of American literature

[1] *See* William S. Dix, *The Amateur Spirit in Scholarship: the Report of the Committee on Private Research of Western Reserve University*. Cleveland, Ohio: Western Reserve University Press, 1942.

and the social studies along creative lines. Another leader, James Holly Hanford, best known for his work on Milton, had long been interested in American regional studies and developed his Literary Workshop in Regional Materials aiming at the interpretation and evaluation of American life, particularly in the Ohio and Middle Western areas.

Originally aided by a Rockefeller grant, the Committee gradually discovered a number of promising graduate students whose cultural interests did not fit into the regular departments and whose vocational preferences did not require a specific department degree—for example, journalists, creative writers in many fields, ministers, established high-school and college teachers, public-relations officers, and others free from vocational restrictions and requiring a broad training in Americana. The danger of unfitting a man for a profession by granting a degree unrecognized by certain school administrators and personnel managers has always been a matter of deep concern to the Graduate Committee. Fortunately, this danger has proved far less serious in practice than was anticipated. Applicants are carefully interviewed and warned regarding the risks involved in attempting to use a graduate degree in American Culture for certain vocational purposes in which a single department's program would be more desirable.

THE Graduate Committee on American Culture at Western Reserve University is not a separate collegiate department, but it does have considerable autonomy, not only in prescribing the requirements and objectives for the two degrees and in awarding American Culture Fellowships and Scholarships, but also in conducting an independent graduate course in which all members of the committee participate, and which was extended to two courses in 1946–47. These courses, representing a year of lectures and discussions, entitled, "Introduction to the Study of American Culture," carry six semester-hours of credit. The topics, including some analysis of method, are broad and susceptible to considerable evaluation and interpretation, for example, humanism in America, American folkways, culture of the Negro, the Puritan tradition, factors in twentieth-century American life, and so on. A comprehensive examination, testing the students' knowledge and understanding of our cultural heritage as an integrated whole, completes the course.

Affiliated with these courses is a non-credit series of public lectures and discussions offered by the Committee and given by specialists in a wide range of fields. During the past two years the lectures have centered about certain books which allowed ample opportunity for a discussion of basic cultural problems, such as Lewis Mumford's *City Development and Culture of Cities*, which involved the history, tendencies, and social motivations of city planning here and abroad; Walter Rauschenbusch's *Christianizing the Social Order*, which evoked the problems of the social gospel and the rôle of religion in the social order, considered historically and analytically; and Oliver Wendell Holmes's *The Common Law*, affording a splendid basis for a discussion of pragmatism and its influence in modern society.

The Committee, under the chair-

manship of Lyon N. Richardson, head of the University libraries, includes men in diverse fields: Mr. Richardson is best known for his history of early American magazines and studies of Henry James, Howells, Franklin, and Lowell. Newbell N. Puckett, a sociologist and cultural anthropologist, has written largely on the folklore of the Negro and upon race relations. Clark D. Lamberton is a specialist in American and modern European art, both in its aesthetic and social-historical phases. The writer teaches the integrative American social and intellectual history. Mr. Hanford and his regional studies, as well as his intensive background in seventeenth-century England, have already been mentioned; certain of his students in the workshop have already attained national recognition. Greater representation in other fields will be achieved when the nature of the dissertations warrant such expansion. Integration with the European setting is being sought to avoid the dangers of chauvinism and provinciality. In fact, a Committee preference for the term "culture" rather than "civilization" has been defended on the ground that the former word is less "weighted" and more scientific for our purposes than the latter.

THE Master's degree in American culture requires the satisfactory completion of thirty credit-hours (with a mark no lower than *B*—) in a logical plan of studies, determined somewhat by the subject of the thesis, and taking into consideration the candidate's previous training; an examination, written or oral, as circumstances may dictate, on a fixed reading list; and the thesis, counted as six credit-hours. A minimum of fifteen to eighteen hours, including the thesis, are to be taken in the department to which the adviser is attached, and the remaining hours in one of the other departments. These courses are drawn from a long list of specific courses recommended by the Committee. The examination, although limited to certain books, requires a thorough understanding of the basic implications involved, as well as a knowledge of the factual material contained in it. Among the books which have appeared on its lists are C. A. Beard's *The American Spirit*, Parrington's *Main Currents in American Thought*, Alexis de Tocqueville's *Democracy in America*, and Fiske Kimball's *American Architecture*. So far, the M.A. theses have tended to be regional studies which have served as a focus for the candidate's broad knowledge of the American scene and its European antecedents. Thus, subjects like "Music in the Western Reserve" and community studies in Ohio, Illinois, and Pennsylvania are among the current theses. But theses of a non-regional type are encouraged.

For the doctorate, the requirements approximate those of other departments: a dissertation, evincing originality, breadth, and sensitivity of technique; a reading knowledge of two foreign languages; the usual credit-hours of work required by the Graduate School; a series of comprehensive examinations, including a preliminary written test on five approved fields, and a final oral examination by the Committee on the dissertation field. To avoid the narrowness associated with extreme regionalism, all students in American

culture are expected to understand parallel European trends which are equivalents to American trends. The fields are chosen according to a logical plan focused on the problem of the thesis. Thus a candidate writing on "Louis Kossuth in America," a subject which involves a study of cultural contacts across the Atlantic, the traditions of the Liberal Forty-eighters, and the Hungarian-American community, is expected to include in his fields a strong series of modern European courses, American social history, and American literature. The candidate for the doctorate must be examined by the professorial representatives of the five departments on the Committee, as well as by a specialist from another department, if the thesis problem requires it.

THIS program does not lend itself to superficiality if the true purpose of this training is kept in mind. The American Culture candidate may know fewer facts of the history or personalities of art or literature or politics than a product of a single department, but he must have mastered a comparative and integrating approach to the various facets of cultural life that the specialist in a single field is not likely to have. One who understands the interrelations in several fields of culture and the social motivations which produce a given facet of life is equipped to see the totality of a historic experience. One can accumulate facts about literature or art or history in the most industrious fashion, but if they are pursued in an antiquarian spirit, the validity of the ensuing generalizations—if any—is open to serious question. The aim of the Committee on American Culture is to direct students so that they will achieve both a valuable scholarly technique and an appreciation of the American scene.

So far, the Committee has felt that its chief service has been in lending flexibility to a graduate program and in serving the needs of creative groups less adequately served by strict departmentalization. As the need for instructors in integrated American Culture courses at the college level increases and administrators come to accept the Culture degree in making staff appointments, more graduate students will undoubtedly seek these degrees. Of course, those mature individuals who are free from vocational considerations may find the Culture degree of immediate advantage in increasing the "output of life's values." At Western Reserve University, the Committee has found a consistent attitude of sympathy and encouragement from other departments, and there does not seem to be any fear of the rise of a quasi-departmental rival. Part of this has been due to the wide and indirect participation of faculty members in the program and the general recognition of the legitimate need for such a broad program of graduate studies.

However individual Committee members may differ in their educational philosophies, no need has been felt for stressing a single and exclusive philosophic orientation in the name of "cultural integration" or any uncritical form of "certainty." All agree on the value of objectivity and have faith in the rich intellectual potentialities of a sound cross-fertilization technique in the American

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Colleges Go Abegging

By RALPH B. WINN

And Donors Usually Stipulate Uses for Their Gifts

THERE was a time in this country when colleges grew like mushrooms, until every fairly large town had a college of its own. And there were enough people of substantial means to provide for maintenance of these institutions of higher learning. In fact, all that was needed to keep a college going, it seemed, was a good president, successful at raising money and supported by a board of influential trustees.

This time is gone. A change in the tax situation has almost stopped the flow of funds; old investments are drying up for lack of adequate interest; and tuition cannot be relied on to take care, all by itself, of the campus buildings and grounds, to pay the office and janitorial staff, and, of course, the professors. True enough, it has never been particularly easy for colleges to balance their budgets. It has never been feasible to organize expensive research projects. It has never been possible for them to pay professors' salaries on a scale approximating just and deserved standards. Now it has become harder than ever to make ends meet. So the old cry has arisen again: Where is the money coming from?

However, the public attitude toward higher education has undergone a considerable change. Whereas in the past, institutions of learning, particularly the colleges of liberal arts, were regarded as good on principle rather than for their actual achievements, as an inseparable part of our democracy, praiseworthy for many contributions—among which education was of lesser importance, and contemptuously branded "academic"—now the public has come to realize that, whatever may be said of other aspects of college life, the professors are doing important work, indispensable to the country and to civilization. During the second world war, the Army and Navy were forced to rely on colleges for much of their specialized training; in addition, a large number of scholars were put to responsible and practical work in the armed forces.

But even this information concerning the significant rôle of knowledge and erudition would not have reached the public at large and altered the prevailing opinion had it not been for subsequent events. The colleges would still be thought of primarily as institutions where thrilling football is played, where experiences in fraternity and sorority leave pleasant memories, where invaluable connections are made, where points and credits necessary for graduation are accumulated, and where one can spend several years in miscellaneous and, on the whole, leisurely activities, had not two atomic

bombs exploded over Japan to leave an indelible impression, not only on the Japanese, but on all the peoples of the world. It is now generally known that a major rôle in this accomplishment was played by college professors—those amiable, proverbially absent-minded, book-writing individuals who should be addressed with respect but not otherwise respected. Consequently, the truth in President Compton's words is beginning to be more generally realized:

> Although the public frequently conceives of the academic scientists as visionary, impractical and out of touch with facts of life, the record of this war demonstrates their vision, sound judgment and practical skill to be one of our most significant sources of national security and strength.[1]

This change of attitude toward our scholars may prove to be short-lived; that is perhaps why it tends to be mistaken for a change in the attitude of scholars. An editorial writer on a metropolitan newspaper declared on December 23, 1946, that

> it took the destruction of Hiroshima and Nagasaki to arouse the social consciousness of scientists, to convince them that research is a social activity, and to drive home the fact that they can no longer remain indifferent to the consequences of their work.

Granting that in every group of persons one can find socially minded and antisocial individuals, as well as those who are indifferent to society, was it not the scholar, more than anybody else, who paved the road of progress with his labors, receiving usually only posthumous recognition for the frequent sacrifice of his social position, his security, and even his life? Does it not remain so even today, when the work of progress is still being carried on by our philosophers, scientists, inventors, and artists, at an amazingly low rate of compensation? And now comes an editorial writer presumably voicing the opinion of many other persons like himself: "It's high time that you, scholars, woke up to your social responsibilities!" As a group, they were awake even before the days of Plato and his "Academy," but their voice has been until recently largely a voice in the wilderness. It is not for them, but rather for the public, to wake up and to provide the scholars with at least adequate opportunities to do their inconspicuous but highly useful work.

It remains true, to be sure, that appreciation and respect, welcome as they are, do not as a rule solve pressing financial problems. But, in this case, the change of public heart may play a decisive rôle in the destiny of American colleges. For, having lost much, if not most, of its income in the processes of social change, the college is turning to what is generally regarded as the only source of ample funds—the Federal government. The reasoning is quite simple: college professors have demonstrated their value to the nation, both in teaching and in research. Neither of these can now be abandoned or even seriously curtailed without affecting the salutary rate of growth in our national strength and wealth. This fact is thoroughly understood by our officials in Washington. Even industry is planning to make research a billion-dollar business.

Hardly any college professor can object, on personal grounds, to these developments. He is glad to cease being the truly forgotten man; he will

[1] A report to the M.I.T. Corporation, 1945.

no longer be obliged to point out hopefully, by way of comparison, the influence and renown enjoyed by European scholars in their own communities; and some of his worries concerning tenure may be removed as a result of the new trend. Moreover, the rise of his prestige may at long last earn him a compensation comparable to that enjoyed by physicians, lawyers, and other professional men, rather than one comparable to that received by street cleaners, plumbers, and typists, all very worthy persons, indeed, but unhandicapped by the long investment in specialized training which the typical college professor must make, and not subject to the careful selection of talent which determines his appointment. The college teacher is tired of hearing indirect remarks like this: "But how in the world can they live on a professor's salary?" And how, indeed, can an instructor live on $1,800 a year, especially if he has a family to support?

There must be great gratification in the unselfish pursuit of knowledge and understanding, in the formulation of theories, in the making of discoveries, in the gathering of new facts, to make gifted persons choose this career. That is probably why most college professors stick to their teaching and research, suffer their little privations in silence, and do not particularly care where their monthly checks are coming from. The theory, and even the facts, of college financing do not concern them, unless they happen to belong to the administrative branch of their institution. Nevertheless, scholars occasionally have constructive ideas about the problem of funds. And one of these constructive ideas is the real reason this article has been written.

IS IT true that college income must necessarily come from outside? Is it not possible for institutions to earn the bulk of their money? The traditional answer is "yes" to the first question, and "impossible" or "undesirable" to the second. A few individuals may remark, with a puzzled expression on their faces: "It never occurred to us to think about it."

Whatever may be the case with elementary and secondary schools, it is surely a misconception that colleges are unable to finance themselves, in a respectable way appropriate, of course, to the nature of their activity. There is nothing admirable or dignified about soliciting donations from the wealthier members of the community, playing up to the alumni's weaknesses and vanity, negotiating with large foundations for the purpose of building a better laboratory, appealing to the public for library books, shrewdly forming a board of trustees with the implicit purpose of using them to the institution's advantage, and approaching the government with a request for funds. Consequently, we can dismiss the argument that it is beneath the scholar's dignity to let the college earn its income, rather than beg for it. Begging has never been more honorable than earning.

Moreover, there is an old but not entirely unsound objection to the soliciting of funds for education from individuals, the general public, or the government. There is no such thing as a donation without any strings attached. Even a dead man, leaving a large sum for his Alma Mater in his will, stipulates that the gift will in some manner benefit a single department, go for construction of some particular building, or influence college activities in some roundabout

way. If private funds have bias, so have public funds. Government subsidies or grants are bound to promote research in specific fields rather than leave decisions to the faculty. As Alfred E. Cohn of the Rockefeller Foundation recently stated in a letter to President Truman, governmental interference with research goes against "important American experience in which initiative is in the hands of investigators." A modern Copernicus or Spinoza will have to struggle along against traditional obstacles and without any form of assistance—precisely because he is creative, and genuine creative work is invariably unorthodox. In short, then, funds received from outside tend to encroach upon that very freedom of scholarly thought which we regard as the foundation of our democracy.

These objections are comparatively unimportant as long as colleges prosper in useful work, if not in high salaries. Individualism in research *versus* co-ordination of learned activities has always been a moot question. Besides, the argument concerning this or that method of financing college teaching and research is altogether superfluous if there exists no alternative to raising the required funds from outside. Nevertheless, it should be remembered that our colleges do not, under present conditions, produce enough research of the quality of which they are capable; that, if proper incentives for creative work were supplied and money were freely available for worth-while investigations, the achievement of American scholarship would likely reach unprecedented heights and benefit the nation in countless ways. It is simply false that there is no alternative to the present setup or to government subsidies.

WHAT, then, is the alternative we refer to? In a sense, it has already been stated; but it must now be stated more emphatically. It is, in brief, earning instead of begging. But how can a college earn the income necessary to enlarge its activities and improve existing conditions? Surely not from tuition.

The scholars' collective achievement in the recently terminated war has not merely shown their ability to create weapons for national defense. It is true, of course, that, in addition to the atomic bomb, they have developed, or helped to develop, such things as the cyclotron, radar and anti-radar devices, rocket weapons, gun sights, synthetic rubber, and many other useful things. It is true also that some of the younger scholars have done an excellent job in mental testing, in propaganda, and in countless other fields. What the work of these individuals has brought to public attention is that persons capable of doing research for wartime purposes can equally well do research for peaceful purposes—have been doing so for quite a while already. In fact, it is becoming increasingly clear that much of the country's technical wealth stems from the findings of college professors like Josiah W. Gibbs, Alexander G. Bell, Thomas H. Morgan, John B. Watson, George Carver, Harold Urey. Our cultural wealth, also, owes its existence and growth to such scholars as William James, John Dewey, Charles Beard, Walter Cannon, Robert A. Millikan, and a legion more. If the scholars can benefit industry and business as gloriously as they did, should they not turn some of their fruitful attention to their own profession and to the institutions where teaching and research are going

on? There is sad truth in Sir Frederick Soddy's bitter remark, made during the years of the Great Depression:

> The exploiters of the wealth of the world are not its creators. . . . so far the pearls of science have been cast before swine, who have given us in return millionaires and slums, armaments and the desolation of war.

Earning instead of begging is not entirely unfamiliar in academic circles. A number of large colleges have been known to collect substantial sums from football and athletics in general. The exploitation of students' brawn and agility is not exactly the preferred method of solving our problem; nor would it, of course, suffice. A few institutions have been experimenting with the business of publishing books and magazines, mainly in the field of nonfiction, but a definite line is drawn here to separate service from profits and to shun competition with private concerns. Supposedly, it ought to be so, but the ethical principles involved are obscure if not absurd. Why, indeed, should industry and business, themselves thriving to a large extent as a result of scholars' discoveries and inventions, object to the financial independence of our colleges? Why should not colleges benefit directly from the work going on in their halls and laboratories, and performed by their faculty?

There is surely nothing wrong about encouraging scholars to conduct intensive research in peacetime for their own benefit. Fruitful investigations continually spread their salutary effects far and wide, often beyond national boundaries. The only alternative to this plan is a return to the humdrum campus life of the past, stifling creative work, lowering the quality of teaching, lowering the scholar's morale, and distracting even the student's attention from the process of learning.

We now know that college professors are creative and ingenious: they have demonstrated the essential soundness of their ideas during the war. Nothing really prevents them from helping their own colleges to earn much-needed funds except an unsound tradition and sad prejudice. Suppose the faculty were told: "Never mind fear and worry. Take time, but find projects to make money for the college. A certain definite percentage of profits will be your individual reward for a successful achievement or even a fruitful idea. The remainder will go to the college to finance its activities, to raise salaries, to equip laboratories, to expand the library, and to initiate other research projects. However, to make it a true collective undertaking, for mutual benefit, let us first sign a contract to the effect that whatever work you complete while connected with the college, even if it requires no financing, becomes the property of the college. In its turn, the administration will promote all sound projects and take all necessary steps for protection of your and its own rights. The patents and copyrights will be taken in the name of the college." If the scholars were told all this and shown the considerable advantage of this arrangement to themselves and higher education in general, the real problem might turn out to be not so much a question of finding sufficiently brilliant ideas or effective work as of introducing fitting organization and using discrimination and foresight in encouraging one project and discouraging another.

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· With the · Technicians ·

Historical Sequences in Science-Orientation Courses[1]

Two notable articles on this topic have appeared. The first, by President Conant, points out the desirability of imparting an understanding of science to students who do not plan to use science technically or professionally. It analyzes the objectives and characteristics of the method. Finally, it presents in detail the topic of the "spring of the air," describing, in chronological order, the work of Galileo, Torricelli, Viviani, Pascal, and von Guericke, down to the final dénouement by Boyle.[2] This plan of teaching has all the fascination of a well-told tale. It offers numerous opportunities for glimpses into the true nature of science by means of actual examples rather than by abstract definitions.[3] This writer cannot see how any other method of teaching could be as effective in conveying a true understanding of science.

The second paper, by Dean Martin ten Hoor, appeared in the JOURNAL under the title, "A Science Sequence for the Arts Student." It attacks the problem synthetically, starting with abstract philosophy ("scientific method"), going on to the "fundamentals of physics and chemistry" (presumably electrons, neutrons, protons, atoms, and so on), and thence to biology and geology, finishing up with a "survey of the history of science."[4] This might be an admirable course for the mature student who has achieved some competence in philosophy; but it sacrifices most of the advantages of the historical plan and runs counter to many of the classical teaching methods. To some extent, at least, it goes backward in time, which is confusing to the average student. It loses all of the interest, suspense, and glamor of a well-told tale. It proceeds from the abstract to the concrete, from the unknown to the known, from the complex to the simple, from the theoretical to the experimental, from the logical to the intuitive, from the deductive to the inductive. It ignores the attractive—admittedly unproved—heuristic theory that the developing human mind tends to grasp scientific comprehensions most easily in the order in which they appeared in history, rather than by being introduced into some maturely systematized "logical" presentation.

It must be admitted that many carefully written, factually accurate, recently published science textbooks commit many or most of the pedagogical atrocities previously referred to. A charmingly written introductory chemistry textbook, for example, starts out with the theory of atomic structure, hard and cold as a brickbat,

[1] Reported by G. Wakeman, Professor of Chemistry, University of Colorado.

[2] "On Understanding Science," *American Scientist*, XXXV (January, 1947), pp. 33–55.

[3] That he considers this project to be of high priority, President Conant has shown by writing a book on the subject, *On Understanding Science*. He has also announced that, ignoring all presidential precedents, he plans to teach a course in "The Understanding of Science." What would the present writer not give to take this course!

[4] XVII (November, 1946), pp. 408–20.

without any ameliorative or explicative experimental induction, and concludes, five hundred pages later, with an account of radioactivity. Not only does the author seem to have forgotten, in his haste to establish ultimate fundamentals, that the theory of atomic structure was originally devised to explain the observed facts of radioactivity, but he utterly misses the supreme teaching opportunity to build up a fascinating story of the evolution of modern physico-chemistry—the "crowning glory" of a long series of scientific triumphs. Also, the time specified—18 semester-hours—seems to be more than the average "committee-on-courses" would assign to what would hardly be regarded as even a secondary curricular objective.

In the writer's opinion, the plan of including both the natural and what have sometimes been called the "unnatural" sciences together in one course is not only too ambitious, but impracticable, for several reasons. One is the persistence of hidebound, cold-blooded departmentalism in most universities. The departments are too often headed by brilliant, but narrow-minded, specialists. Outstanding success in any field seems to require, more and more, the total energy and attention of the specialist. Physicists proudly proclaim that they "do not know any chemistry," and *vice versa*. Such department heads look down with pitying tolerance upon the unwary colleague who confesses to—or, in an unguarded moment, demonstrates—some rudimentary knowledge of another science, and relegate him, permanently, to secondary academic rank. Even more fatal is admission of an interest in general educational problems, or general culture.

Here and there, far-sighted educational leaders have proposed "synthetic" or "interdepartmental" courses; but most of these projects have been wrecked on the rigid rocks of narrow-minded departmentalism. Teachers who might be qualified to conduct such courses hesitate to attempt the project, knowing that their departmental careers will be ruined. The writer once witnessed the attempt of a physical-education department to get a combined course in physiology and biochemistry. Such a course would be a "natural" from the interdepartmental viewpoint: one can hardly teach physiology without frequent reference to biochemistry, nor biochemistry without some physiology. But the biology department icily announced that it would not recognize any course in physiology taught by a chemist, whatever his qualifications in biology might be; and the chemistry department reciprocated with equal hauteur. In the end, the hapless "fizz-eds" got neither physiology nor biochemistry. This happened, it should be stated, long ago; and it must be admitted that of late there has been some mitigation of the former glacial interdepartmental climate.

The writer has attended interdepartmental committee meetings in which the interminable discussions were always polite and often good-natured. But they got nowhere, in so far as tangible results were concerned, and served chiefly to demonstrate the impossibility of synthesizing so many divergent views into anything like a coherent unity. The philosophers were perhaps the most broad-minded, approving the general idea of orientation courses, but failing to suggest

any definite way of going about it. The mathematicians would have no commerce with "dilettantism." It did not much matter what mathematics the student took, but whatever it might be, it must be presented "on the college level," with thoroughness and rigor, and by a member of the mathematics department. Only superior Seniors would be able to get any good out of a jumble of several sciences. Philosophy and mathematics represented the two extremes of attitude; the other departments were intermediate or noncommittal. A lone associate professor of chemistry suggested that the history of science might serve as a nucleus around which a satisfactory general course might be coaxed to crystallize. A philosopher generously acknowledged that this was the only concrete idea which the discussion had produced; but the notion was not pushed. No one presented President Conant's tentative plan of having a freshman course of suitable simplicity, to be followed by a senior course at a much higher intellectual level. Nothing definite was done.

Two suggestions are here proposed. Since it seems impossible, at present, for all of the science departments to get together on any actual "orientation" plan, the physical sciences might manage it, in spite of mathematical recalcitrance. Physics and chemistry are now rapidly merging, ideally, if not organically. Mathematics majors usually minor in physics. It should not be difficult for a joint committee to choose a chronologically arranged series of topics of the type so ably suggested by President Conant, and to attempt to present them more or less according to his admirable technique. Most of the topics would be in the physico-chemical field, with simplified treatment of the mathematics needed for each stage in the development of science. It has been pointed out that several important branches of mathematics have been discovered or devised approximately in time to meet the requirements of science. If the mathematics department declines to approve of this dilettantish treatment, most physicists, and even some chemists, know enough mathematics for this elementary purpose. It would not be called mathematics at all—merely secondary explicative material. Every teacher of freshman chemistry is obliged to present the solution of linear and quadratic equations and—too often—long division, fractions, decimals, percentages, and so on, without calling it a course in mathematics.

The second suggestion—the choice of a teacher, or teachers—is the most ticklish problem of all. Most of the orientation courses are taught by committees of departmental specialists, and consist of a series of disconnected fragments, with very little, if any, effort, toward achieving a coherent synthesis. The student rarely gets any true "understanding of science" in the sense suggested by President Conant. The chief purpose of the course is missed.

When the writer asked a colleague for his ideas on the choice of a teacher, he replied: "The ideal thing to do would be to get Dr. Conant to come and teach the course." The fantastic impracticability of this facetiously meant suggestion should not hide the fact that it is perfectly in harmony with a formerly much-quoted but of

late entirely ignored educational tradition, namely, that an ideal university would be "a log with the student at one end and Mark Hopkins at the other." It is the tradition of the great teacher, which rigid departmentalism and "researcholatry" have almost destroyed. While no modern scholar or scientist would have the presumption of Bacon, who took "all knowledge" to be his "province," there are still a few men, of President Conant's caliber, who could, given administrative encouragement and time for preparation, deliver an effective, fascinating course, on a strictly collegiate level, presenting the great science discoveries of the ages, illustrating them with laboratory experiments, and assigning exercises which would enable him to decide whether or not the students were getting a true "understanding of science."

The ideal teacher of such a course should have several qualifications: a sound mastery of all of the sciences included in the course; the highest ideals of academic standards, so that the course should not degenerate into a kind of glorified, high-school general-science course; a genial personality; the gift of telling a story so arranged that a series of events leads up to an effective, dramatic climax; a sense of humor—he should not be above cracking a relevant joke, on occasion; infinite patience with mediocre students; and, finally, the knack of devising simple illustrations of philosophical principles, rather than rigorously logical abstractions. Can such men be found? Probably not. But careful screening of large faculties might reveal, here and there, teachers who approximate the ideal. The need is pressing. It would seem wiser to take a chance on an experiment or two, after the manner of educationists, even at the risk of partial failure, than to hesitate until an ideal solution of the demand drops without effort into the administrative lap.

Graduation Practices[5]

A questionnaire was sent to 128 colleges and universities whose normal student enrollment is above two thousand, making inquiry concerning their graduation ceremonies. Replies were received from 112 institutions (88 per cent). The following report is based on the returns from this inquiry.

The typical American higher institution of learning is satisfied with its present practice in so far as its graduation ceremonies are concerned, and would like to receive a copy of the results of this study.

The typical American higher institution of learning conducts one commencement exercise each year. The commencement program is conducted in the morning. There is little or no change in the nature of this program from year to year. No classes or examinations are conducted on commencement day.

The printed commencement program contains the names of the recipients of prizes and awards. One or more instrumental and vocal music numbers are included on the program. Students and faculty join in a processional previous to the commencement exercises and a recessional at their close. The diploma or token thereof is presented to each graduate individually by the president of the college or university.

[5]Reported by Frank W. Hill, Assistant Professor of Music and Chairman of the Commencement Committee, Iowa State Teachers College.

The committee in charge of the commencement consists of twelve members appointed by the president. There is little change in the membership of this committee from year to year. The commencement activities consist of a baccalaureate service, a commencement program, a banquet, and a reception.

Academic robes are worn at the baccalaureate service and the commencement program. The academic garb is worn by the candidates for degrees and the members of the faculty. The mortarboards are worn throughout the entire program except when the prayer is being offered. Each member of the faculty is required to appear in academic regalia. The ushers for the service are not required to wear the academic gown.

While these statements indicate the situation as it exists in the typical American institution of higher learning, differences exist among these institutions. The number of commencement exercises each year varies from one to five. Some institutions have their commencement programs in the evening, others in the afternoon. Sixteen institutions sometimes conduct classes or scheduled examinations on commencement day. While the prevailing practice is to include the names of recipients of prizes and awards on the commencement program, 44 institutions do not adhere to this practice.

While 63 institutions include vocal music on their commencement program, 55 report that music is provided by the organ and 51, by the orchestra or by the band. This shows that the musical programs are quite varied.

While in most institutions the faculty and students participate in a recessional march following the commencement exercises, in 25 institutions this feature is not included.

In most institutions the president presents the diploma to each graduate; in 19 institutions, however, this is not true, owing to the size of the graduating class. In two institutions the diploma is presented by the dean, and in two others it is presented by the governor of the state.

While in most institutions the commencement committee is appointed by the president, in some it is appointed by a committee on committees. The usual practice is for this committee to be a permanent one; however, in 10 institutions the committee membership changes from year to year.

The prevailing practice is for academic robes to be worn at both the baccalaureate service and the commencement; however, in 30 institutions these robes are not worn at the baccalaureate service, and in one institution they are not used at either service. At still another institution it is optional with the candidate. The candidate for certificate or diploma usually does not wear the academic robe. The mortarboard is worn throughout the entire program in most schools, but in 21 cases this is not true. The usual practice is to require the members of the faculty to appear in academic robes. Twenty-five institutions, however, do not have this requirement. Thirty-six institutions require their ushers to be gowned. Only two institutions indicate any concern as to whether the tassel on the mortarboard hangs from the left or right.

[*Continued on page 162*]

·The·Reporter·

A GRANT of $5,000 has been given to Columbia University by the Rockefeller Foundation for the preparation of a comprehensive biography of Thomas Jefferson. The project, which is being carried on by Dumas Malone, will result in a four-volume study of Jefferson's life. One volume, financed by an earlier grant from the Rockefeller Foundation, has already been completed, and work on the second volume is well advanced.

AS THE first step in a program to teach American youth the values of their ideals and institutions, Stanford University will prepare a series of books describing the American "way of life," for use in elementary schools and high schools. The series is to be financed by $80,000, a gift from Mr. and Mrs. Gordon B. Crary and Mr. and Mrs. Allan H. Crary, all of Los Angeles. The books, which will supplement the regular school textbooks, will be designed to promote faith in American democracy, the rights and responsibilities of the individual, the American economy, and the American cultural heritage.

FIFTY General Electric Fellowships for high-school teachers of physics for six-weeks study during the summer of 1948 will again be offered by Case Institute. The fellowships include all tuition fees, room and board, and travel expenses. High-school and preparatory-school teachers of physics from Ohio, Michigan, Western Pennsylvania, West Virginia, Kentucky, Indiana, Illinois, and Wisconsin are eligible to apply.

THE University of Arkansas has organized an Institute of Science and Technology as one of the major divisions. Its purpose will be to develop an expanded program of training in science and technology on the senior-college and graduate level, to co-ordinate and promote fundamental research in the physical sciences, and to conduct applied research on a contractual basis for individuals and industries. It will work in close co-operation with public and private research organizations and other agencies engaged in the industrial and agricultural development of the state.

A CENTER to study methods of collecting, organizing, and communicating knowledge will be established at the Massachusetts Institute of Technology, under a grant of $100,000 from the Carnegie Corporation of New York. It will concern itself with research and experimentation on aspects of printing, documentary reproduction, visual education, sound recording, and mechanical-selection systems. It will also serve as a center for training technicians, librarians, and others in allied fields, in the theories and practices of scientific aids to learning.

NEARLY a thousand medical books have been distributed to ten libraries

in Europe and Asia by the United States Army Medical Library of Washington. The distribution was made on the recommendation of Unesco as a part of its campaign to restock libraries in war-devastated countries throughout the world. The countries which are the recipients of the books include Belgium, China, France, Great Britain, Hungary, and Yugoslavia.

STATISTICS published by the Library of Louisiana State University show that during 1946–47, thirty-nine southern college and university libraries added 475,707 volumes to their collections, bringing the entire number to 9,571,628. The total expenditure amounting to $4,351,417 was allocated as follows: $1,686,025 was spent for books, periodicals, and binding; $2,086,014, for salaries; and $473,638, for student help.

STUDENTS preparing to be medical doctors have the highest scholastic standing at the University of Minnesota. Their average honor-point ratio is 1.674, on a scale in which 3.0 is the maximum. Second place is held by students in the School of Nursing, with an average of 1.669. Students in the senior division of the College of Science, Literature, and the Arts tie for third place with students in the School of Dentistry, with a ratio of 1.603.

STUDENTS at Sweet Briar College who are majoring in French or who have a basic knowledge of French may spend a year of supervised study at the Sorbonne and receive full credit toward the A.B. degree in the College. The plan has been approved by the Advisory Committee on the Junior Year in France of the Institute of International Education.

A GRANT of $18,030 has been made by the Commission on Mental Hygiene of the United States Health Service to Wayne University to aid in evaluating scientific information gained by observation of group-therapy work for children. The evaluation will cover four research problems: criteria for group composition, the phenomenon of contagion and aggravation in therapy groups, methodology of recording for use in therapy groups, and the factor of timing in the exposure to therapy groups.

A HIGH-SPEED circulating water tunnel has recently been completed and is now undergoing tests at the St. Anthony Falls Hydraulic Laboratory of the University of Minnesota. It is a pilot model on a one-tenth scale of a huge test tunnel which the Navy expects to develop at its David Taylor Model Basin, and was developed under a grant of $100,000 given by the Navy to the University for studies of the flow diversion of fluids.

THE National Art Education Association met for the first time as a reorganized body in Atlantic City, February 21–23, 1948, with headquarters at the Hotel Dennis. The theme of the meeting was "Art Education Organizes." The problems of art education at all levels of instruction were discussed.

AN ORIGINAL oil painting by Rockwell Kent, symbolizing the importance of coal in present-day civilization, has recently been presented to the Penn-

sylvania State College by the National Coal Association. The painting, entitled "Progress for the Wheels of Industry," has been added to the Mineral Industries collection, which now consists of 165 original paintings representing the work of seventy-five artists. The collection started in 1930 by Dean Edward Steidle is the only one of its kind in the world.

THE campus development program of Franklin and Marshall College has been oversubscribed by more than $100,000, the present amount of subscriptions being $702,000. The money will be used to provide additional facilities for a number of departments.

ALL Seniors in the University of Denver School of Education are now required to take Link Trainer preparation and orientation flight instruction in an airplane. The purpose is "to familiarize the future teachers of America with aviation in the hope of developing their appreciation of its importance in the postwar era."

AN EDUCATIONAL television program was arranged during the Atlantic City meeting by the Department of Audio-Visual Instruction of the National Education Association. This special program, provided through the courtesy of the National Broadcasting Company, included a discussion of the educational possibilities of television.

AN ANALYSIS of courses taken by the 1947 graduating class of Sarah Lawrence College showed that although no courses are required, approximately 95 per cent of the students did work in each of the four major fields—social science, arts, humanities, and natural science. There were special reasons in each case which would have made this selection of courses educationally undesirable for the remaining 5 per cent whose studies were not distributed so widely.

THE first session of the Colby-Swarthmore Summer School of Languages has been announced by the administration of both colleges. Although jointly sponsored, the School will be conducted at Waterville, Maine. While it is primarily intended for undergraduates, the School is also open to qualified persons not enrolled in any college and to graduates. Intensive language-study methods developed in the armed forces will be used as far as feasible. Elementary courses will be offered in French, Spanish, German, and Russian, and intermediate and advanced courses will be arranged according to demand. In addition to their classroom work, students will be encouraged to converse during mealtime and recreational hours in the foreign language they are studying. The seven weeks between June 28 and August 14 will afford 105 class-hours, the equivalent of two semesters of one college course in a language.

THE New England School Science Council has been established to discover young men and women of New England with scientific talent and to help bring them the advanced training they will need. The Council is under the auspices of the American Academy of Arts and Sciences and the Boston Museum of Science. Representatives of public, parochial, and private schools are co-operating in the program. The initial project will be the sponsorship of a series of science

fairs and exhibitions in secondary schools. The four-month program will end in May, when the local winners will meet in Boston for the final regional contest. The winners will receive certificates of achievement and will attend the meeting of the American Academy of Arts and Sciences.

THE Regents of the University of Minnesota have authorized the granting of two types of medals. The first will be presented to individuals who have assisted materially in the building and development of the University; it will bear on its face the University seal and the inscription, "Builder of the Name," and on the reverse side, the name of the recipient and date of the award. The second medal, to be presented to former students of the University who have achieved signal success in their chosen fields, will have the same design as the first, except for the inscription, which will read "Outstanding Achievement."

AN INCREASE in tuition rates averaging 20 per cent, effective September 1, 1948, has been announced by Northwestern University. In most of the undergraduate schools of the University, the tuition will be raised from the present rate of $400 to $480. The professional schools will arrange tuition increases as follows: medicine, $500 to $600; law, $412.50 to $480; and dentistry, $400 to $525. At the graduate level, tuition in most of the programs will be raised from $350 to $450.

These increases make the rates at Northwestern more nearly on a par with those of other first-class, privately controlled universities. For example, Northwestern's new tuition in the College of Liberal Arts is $480, as compared with $500 at Amherst, $600 at Cornell, $480 at Columbia, $485 at Oberlin, $600 at Princeton, $480 at Illinois Institute of Technology, $624 at Yale, and $500 at Stanford. In its School of Commerce Columbia charges $480; Dartmouth, $550; the University of Pennsylvania (Wharton School of Commerce), $570; the new tuition rates at Northwestern will be $480. The new revenue will be used chiefly to increase faculty and staff salaries and to provide additional scholarships for needy students. The endowments of the various schools within the University are either inadequate or entirely lacking.

THE seventh annual series of lectures, Frontiers in Chemistry, beginning February 27, 1948, will bring twelve outstanding scientists to Western Reserve University. The first group of six lectures on nuclear chemistry will be given on successive Fridays, from February 27 through April 2. The second group of six lectures on recent advances in organic chemistry will also be given on Fridays—April 16 through May 21. Each speaker will present two related lectures—one before dinner, the other after dinner—followed by a period of question and discussion. Tickets may be bought separately for each group of lectures, but no tickets for individual lectures will be sold. Because of the limited seating capacity of the room in which the lectures are to be given, only two hundred tickets will be available. A person attending the lectures can earn one credit-hour by passing satisfactorily one-hour written examinations to be given on April 9 and May 28.

· Editorial · Comments ·

A Second Graduate School?

DEAN Harry J. Carman of Columbia College has recommended in his annual report that Columbia University consider "the establishment of an additional graduate school, the primary task of which would be the preparation of prospective college teachers in the field of general education." This recommendation, which is similar to that made in *Education and World Tragedy* by Howard Mumford Jones, raises two related but distinct questions: Does the existing graduate program provide the kind of training needed by the college teacher who is to do a good job in general education? If not, is a new unit within the university, distinct from the present graduate school, the best means for providing this training?

With respect to the first question, there is wide agreement: Most Ph.D.'s are not as well prepared as they should be. Their graduate training, with its emphasis on intensive specialization and research, has fitted them much better to train specialists than to educate citizens. Our traditional faith that a Ph.D. in chemistry, history, or botany is *ipso facto* prepared to do a good job in educating persons who are not going to be chemists, historians, or botanists does not stand up under critical examination. We need a much better program for the training of college teachers if higher education is to meet the needs of our time for effective general education.

The answer to the second question is not so easy. Such a unit as is proposed would be largely emancipated from hampering controls and traditions and thus free to attack the problem with the boldness that the situation demands. But it would be open to a serious objection: Its establishment would give aid and comfort to those who hold that general education is one thing and specialized education another, and that one must be gotten out of the way before the other begins. It would encourage arrangements under which one group of teachers would be concerned with the general education of the student and another with his specialized training. Such a view ignores the fact that general and specialized education are, or should be, closely related aspects of one continuous process, each contributing to the other. One of the most effective means of general education is specialized courses, taught by persons who can help their students see not only the vocational applications of such courses but their significance for living in general. A course in plant ecology, for example, is indispensable to the botanist, but it can be made to yield insight and understanding of the greatest importance for the non-specialist.

A better solution to the problem would seem to lie in, first, broadening the program for the Ph.D., particularly for those who look forward to college teaching as a career; second, a careful selection of the college staff

members who are to have special responsibilities for general education; and third, full recognition of teaching ability in awarding promotions in rank and salary. Outstanding teaching ability is as rare as outstanding ability in research, and much less conspicuous. Hence, special pains should be taken to discover and reward it.

While the weight of argument is against establishing such a graduate school as is proposed by Mr. Jones and Mr. Carman, it must be admitted that the argument is based on theoretical considerations rather than objective evidence. In order to provide such evidence, it would be a good thing if Columbia and a few other universities experimented with the new agencies. But these should be established and conducted on an experimental basis in order to learn whether their advantages outweigh their disadvantages.

A Neglected Argument

UNDER the title "Don't Poison Yourself," Henry Seidel Canby points out the importance of one argument in favor of intergroup understanding and good will which has been strangely neglected. What he says has such obvious and such important implications for teachers and counselors in colleges and universities that we are happy to present it here in his own words.

It is curious that most worthy people who have been attacking racial prejudice in this country have not used one argument which history has again and again proved to be true. They think only of the victim of racial prejudice, his sufferings, his wrongs, and the damage done to his dignity as a man. They forget what happens psychologically to the prejudiced man or woman.

The abolitionists before the Civil War were equally narrow sighted. They talked only of the harm done to the Negro by slavery. They said little or nothing of the moral damage to the white man who owned him. It was easy for the South to point out that the Negro slave was at least better off than he or his parents had been in savagery in Africa; and that freedom for many slaves might prove a doubtful blessing.

What may have been the deepest curse of slavery was seldom mentioned in the North, although enlightened Southern leaders had been aware of it for a century. It was the subtle corruption of the owners of slaves by irresponsible hands over human beings. It was the cheap superiority of the poor white, who had been ruined by slavery, and had only his hate and contempt for an oppressed race to keep up his self-respect. For there is no snake in the breast more dangerous to the man who carries it, than unreasoning hate and nursed contempt. It is the most poisonous kind of compensation for failure or for lack of self-confidence. Despise a race, or hate a race, or dislike a race, and the poison will come out like invisible boils. Whatever goes wrong irritates the haters first. The hated get the blame for everything. And a really prejudiced man becomes a center of infection. But he infects first himself.

Racial prejudice has killed the bodies of millions in the last few years. We cannot forget that. But it is still warping the spirits and cramping the minds of tens of millions of the prejudiced. They are unaware that the man who hates and despises a race or a group without discrimination, will sooner or later, though perhaps only in the secret recesses of his mind, come to hate or despise himself. He has been poisoned, though he may not guess the cause. Here is something upon which history, religion, and psychology all agree.

R. H. E.

··Reviews··

An Admirable Theoretic Introduction

MULTIPLE-FACTOR ANALYSIS, *by L. L. Thurstone.* Chicago: University of Chicago Press, 1947. xix+535 pp. $7.50.

The theory and practice of education was at one time based on the hypothesis of mental faculties. Faculty psychology has now sunk into disrepute; but the psychology of mental factors is largely taking its place. Indeed, during its earlier stages factor analysis was developed chiefly by psychologists whose dominating interest lay in educational problems. The definition and assessment of abilities and character traits, the construction of mental tests, the allocation of pupils to different types of school, practical procedures for both educational and vocational guidance, in short, our entire picture of the basic structure of the mind, have of late been profoundly influenced, if not radically altered, by factorial investigations and their cumulative results.

Thurstone's new volume offers an admirable theoretical introduction to the whole subject. The exposition proceeds with the lucidity and logical order which characterize all Thurstone's writings, and is profusely illustrated with simplified diagrams and admirable photographs of tridimensional models. In addition, it provides a clearer and more detailed account of the concepts especially associated with his name—simple structure, the oblique reference frame, second-order factors, and the like. New factorial methods are included, which, it is claimed, will enable investigators to cope with problems of factorization and rotation that were wholly prohibitive ten years ago.

As the title implies, the point on which Mr. Thurstone lays first stress is the paramount need for a theory of multiple factors as distinct from the old theory of a single general factor. Here he seems to believe that he parts company, not only from Spearman, but also from British factorists generally. In point of fact, however, the very first method of factor analysis ever put forward was a multifactor technique, and advocated the "principal axes solution"—the procedure which Mr. Thurstone himself holds to be the best, if only the computational difficulties can be overcome. Now this solution was actually deduced by Karl Pearson from his general theory of multiple regression as early as 1901—three years before Spearman's first paper.

When we compare the views expressed in Thurstone's earlier volume, *The Vectors of Mind*, with the revised and amplified account now given in the present, we can, I fancy, detect a tendency to approach the more eclectic standpoint favored by the practical teacher. The factorial scheme adopted by most of the early educationists included both a general factor, usually dubbed intelligence, and a number of group-factors or special aptitudes, such as verbal capacity, arithmetical capacity, manual capacity, memory, and the like. The academic psychologist was tempted to try and simplify this more complex pattern by dropping one kind of factor or the other. Thus, Spearman, as Thurstone reminds us, argued that the general factor alone was of importance: the influence of all other factors, was, he believed, "vanishingly minute," and the alleged group-factors mere "disturbers" of the ideal "hierarchy," "savoring strongly of old-fashioned faculties re-christened." Brown and Thomson, on the other hand, were inclined to retain the group factors and to discard the general factor. It is this second alternative that Thurstone himself has chiefly favored and developed. At first sight, his definition of a unique "simple structure" seems to entail the rejection of any general factor altogether. As a result, the first-order factors forming his "simple structure" tend to exhibit

positive correlations. He now, however, suggests that we should go on to analyze these correlated factors, and points out that in this way we may very probably discover a "general factor of the second order."

This and other modifications seem partly to meet the objections urged by recent American writers, such as Kelley, Holzinger, and Hotelling, as well as by other critics in Britain. It may, therefore, I think, be fairly claimed that Mr. Thurstone's new book brings his own theories much more into line with the views of other investigators, and should thus go far towards producing an agreed body of doctrine in what in the past has often proved a hotly controversial subject.

CYRIL BURT
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Stimulating and Thought-Provoking

SCIENCE AND FREEDOM, *by Lyman Bryson.* New York: Columbia University Press, 1947. xi+191 pp. $2.75.

Most of the proposals in recent years to bring about a "planned society" through "social engineering" and "scientific humanism"—blessed words, all of them—have failed to meet the crying need of our time, either because they were based on a Marxian theory which turned the whole business over to history and left man's ingenuity more or less out of the picture, or because the brave new world which was proposed was not such as any man in his right mind would choose to live in. The fact seems to be that, since time is running short, the historical process needs a little prodding, and until we get together on the question of ends we had better not talk about methods.

In his stimulating and thought-provoking book, Mr. Bryson has avoided both of these pitfalls. The important thing about man, he insists, is not merely that he has experiences, or even that he knows them ("scientific" thinking), but that he uses these experiences to make patterns that guide his future behavior ("practical" thinking) into channels which he prefers above others ("absolute" thinking). The problem, therefore, is not whether science can improve society; man just does think in these three ways and the only question is whether he is doing it badly or well. Furthermore, what he prefers ultimately should not be specified too narrowly. It is not so much this state of society or that, as it is any state in which man—free man—can give expression to his own creativeness. Such a state will, of course, exclude other kinds of society—fascistic and authoritarian, for example, where freedom of expression is not allowed—and will embody itself most completely in the democratic form in which

> the largest possible number of members of the social group, limited only by innate ability, take part in the actual criticism and creation of the culture by which they live (page 27).

The kind of society man wants, therefore, is that one which will make it possible for him, through intelligent action based on foresight, to produce the kind of society he wants.

Expressed in these terms, the conclusion seems trivial, and does justice neither to the author's keen analysis nor to his penetrating knowledge of social phenomena. But seen in its proper perspective, the conclusion is both significant and challenging. Education, for example, is devoted to something of this kind; it aims to preserve the valuable aspects of our culture, to criticize and change it without breaking its continuity, and to free as many people as possible, through enlightenment, from its "negative compulsions." Statesmanship has the same task, with the added difficulty that situations must be managed so as to keep them from developing into conflicts. That the job is not hopeless can be clearly seen from the fact that among the undemocratic institutions of Western culture which have existed for centuries, some, like slavery, are dead, and others, like caste, are dying. War, the one remaining obstacle, remains. This will disappear only when we realize that

> enlightenment is moderation in our loyalty to the culture by which we live, not because the culture is unworthy of loyalty but because there is positive value to humanity as a whole

in a multiplicity of cultures in the world (page 127).

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Descriptive Directory

American Foundations for Social Welfare, *by Shelby M. Harrison and F. Emerson Andrews.* New York: Russell Sage Foundation, 1946. 249 pp. $2.00.

The title of this volume refers to social welfare in a generic sense rather than merely to activities for which social-welfare agencies have primary responsibility. The first half of the book presents a brief history of philanthropic foundations and a more comprehensive analysis of the current status of these agencies in the United States. The second half is devoted to a descriptive directory of 505 of these agencies.

When a college professor, president, minister, or other welfare worker develops a project that cannot be financed from funds normally available to the institution, his first move usually is to seek aid from a philanthropic foundation. This step is commonly taken on the assumption that a foundation is interested in assisting any worthy project that is presented to it. This of course is not true. The Rockefeller Foundation, for example, in a single year rejected 662 applications out of 721 received, because the Foundation does not make gifts or loans to individuals, or contribute to the building or maintenance of churches and other local institutions, or support campaigns to influence public opinion on social or political questions.

Even a casual reading of *American Foundations for Social Welfare* or any one of two or three other similar studies should convince applicants of the folly of presenting projects before studying the trends of foundation giving in general, and especially the policies and fields of interest of the foundation about to be approached. Trustees and presidents, for example, continue to ask foundations for funds to cover operating deficits, to maintain current budgets, for endowment, and for buildings, in the face of announced policies stating such applications cannot be considered. Even when the field or fields of interest of a foundation are known, it is important to know more exactly the nature of the projects it normally supports. It is not enough, for example, to know that a foundation is interested in international relations; an applicant should know whether it is interested in research projects, in the exchange of professors and students, in some one geographical area, or in one or more of a dozen other aspects of international relations.

Another misconception common among educators concerns the amount of funds available from foundation sources. Such funds are generally assumed to be very large, when actually they are relatively small in proportion to the total of philanthropic gifts or the total need for such funds. A conservative estimate of the current annual receipts of private philanthropy in the United States places the 1944 total at approximately three billion dollars, with only seventy-five million dollars coming from foundations. If all foundation income had been devoted to educational purposes, it would have provided less than eight per cent of the one-billion-dollar annual budget for schools and colleges. If all foundation income had been devoted to research, it would have provided less than twelve per cent of the sum spent for research by the Federal government in 1944. Actually, less than $55,000,000 of the $75,000,000 total of foundation income was devoted to grants to education, social welfare, health, recreation, religion, international relations, race relations, public administration, economics, and perhaps twenty other fields. And even though education did receive the lion's share of all grants, the actual amount was insignificant when compared to the gifts and bequests of individuals or individual and corporation taxes for educational purposes. The significance of foundation grants lies not in their size but in the fact that they provide the essential increment often required to launch a vital experimental project which otherwise might not be undertaken in the public interest.

The descriptive directory of 505 foundations which constitutes Part II of the

volume provides an invaluable source of information on individual foundations for the use of those who seek foundation grants and for students of the foundation as a social institution. The directory is arranged alphabetically and shows for each foundation the corporate name, date of founding, address, principal officers, name of founder, and an outline of its purposes and activities. When the information is available, each sketch also includes a listing of capital assets, and a statement of expenditures and grants for the latest year of record. Complete information about each of the 505 foundations was not available, but it was substantially complete for 364 of them.

The authors, like other investigators before them, discovered that statistics are often poorly kept by philanthropic foundations, and that some of them refuse the public any access to such information as they have. This is an indefensible attitude on the part of a tax-exempt agency established to promote the general welfare. Perhaps it could be corrected if the agency of the state or national government which issues charitable trust charters required an annual report as a condition of maintaining tax-exempt status. Periodic reports could be required by the Internal Revenue Bureau of the United States Treasury Department. This agency has secured such information for a single year in order to determine the tax status of charitable organizations, but its findings have not been made public.

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The Number of Veterans

VETERANS CHALLENGE THE COLLEGES: THE NEW YORK PROGRAM, *by J. Hillis Miller and John S. Allen.* New York: King's Crown Press, 1947. x+150 pp. $2.25.

This book will disappoint the reader who infers from the title that it contains the veterans' constructive criticism of the college—its unsubtantiated requirements, its outmoded methods of teaching, its regimented courses of study, its unreliable marking system, its poorly designed examination program, and its inadequate guidance facilities. There is nothing of the sort in the book. It is the number of veterans rather than the mind of the veteran that "challenges" the colleges in this report. Perhaps the real challenge lies ahead, a report of which would be of greater significance than the book in hand.

The two men from the New York State Education Department give a factual account of how one state, theirs, met its problems of higher education from 1943, when its college enrollments totaled 71,721, to the fall of 1946, when enrollments had increased to 180,811, of which number 120,605 were veterans. The report applies chiefly, though not entirely, to 92 degree-granting institutions chartered by the state.

Records are carried of the state surveys of college facilities and of prospective college enrollments that were conducted before and after Public Laws 16 and 346 had been enacted. The questionnaires, which collected the reported data on the veteran's length of service, educational status, vocational objectives, field of study, and eligibility for college attendance, apparently gave the tough-minded veteran, who could help our colleges greatly with his frank reactions, no opportunity to appraise what the colleges were giving him. No doubt the gigantic task of providing a place for the veteran in some college, whatever its program, left no time for the authors or the college administrators to consider evaluation.

In the full chapter given to the Governor's Conference most readers will sense more than the educational. The treatment given to the co-operative effort of state agencies, federal agencies, and institutions of higher learning reveals democracy effectively at work to solve a major problem. Willingness to pay the bill for the emergency facilities is shown by the vast expenditures reported for state and federal agencies and for the colleges themselves.

Claim is made of an unusual procedure in higher education in the setting up of the Associated Colleges of Upper New York, manned by a board of ten trustees, all college administrators, to transform three wartime installations into large

junior colleges. A significant account is given of how this task was successfully performed in five months to provide Champlain, Mohawk, and Sampson colleges for 5,113 students, most of whom were veterans.

Only a few minor features of the book detract from this documented record of meritorious achievement in one state in implementing the college privileges of the G.I. Bill of Rights. One wonders why the authors did not caption their tabulations after number seven. The occasional didactic digression seems out of place in a record; namely, the last paragraph, page 38. The apology, page 142, ameliorates the effect of the flamboyancy which creeps in at times. Any person so unfortunate as to reside west of the Alleghenies will accept with a smile of understanding the modest assertion, unadulterated by comparative data, "No other state has done such a prompt and complete job of meeting the educational needs of veterans" (page 2). It may be that history will prove them right, for most certainly they have done well—so well, in fact, as to carry the promise to near-by states that in the future New York will care for a greater percentage of its college-going students than it has in the past.

J. G. UMSTATTD
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Degrees in American Culture

HARVEY WISH

[*Continued from page 140*]

studies. None wishes to overstress the uniqueness of the American scene at the expense of proved universal values. It has been an exhilarating experience to meet students who are willing to undertake the severe discipline that an interdepartmental approach involves. For the Committee members themselves, busy as they are, each one with his own regular departmental duties, it has been a profitable form of co-operation, once the barriers of formal "fields" are removed and each explores the broadest possible implications of his subject. College professors can learn much from their colleagues in other fields, once the humility of the true student is acquired.

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The Autonomy of Scholarship

DANIEL J. BOORSTIN

[*Continued from page 130*]

run, can finally dramatize for us the fact that we are engaged in an intellectual enterprise which neither we nor any man has ever completed. We may be more likely to acquire some sense of the elusiveness and unattainableness of perfection in intellectual work, and understand the truth in the observation of the ancient rabbi, "It is not thy duty to complete the work, but neither art thou free to desist from it." We would also hope that the line between a graduate student's work at the university and his intellectual life afterwards would become less sharp; and that the gap between intellectual work in the university and the best thought of the community might be bridged. Having confessed that only by setting ourselves unattainable goals can we experience the fullest intellectual life, I should like to conclude by quoting a passage which, for me at least, vividly describes the unattainable ideal of scholarly community which the Committee on Social Thought has set itself. The passage is from Martin Buber's introduction to his *Tales of the Hasidim:*

Only in eras when the world of the spirit is on the decline is teaching, even

on its highest level, regarded as a profession. In epochs of flowering, disciples live with their master just as apprentices in a trade lived with theirs, and "learn" by being in his presence, learn many things for their work and their life, both because he wills it, or without any willing on his part. That is how it was with the disciples of the Maggid. Over and over they say that he himself as a human being was the carrier of teaching, that, in his effect on them, he was a Torah personified. As far as he himself was concerned, however, the will to teach was the mainspring of his existence. . . . The Great Maggid did not found an institute of learning. His spirit created only disciples, generations of disciples and disciples of disciples. No other religious movement of the modern era has produced so many and so varied independent personalities in so short a space of time.

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Colleges Go Abegging

RALPH B. WINN

[*Continued from page 145*]

It is impossible, of course, to predict precisely what ideas, what inventions, what practical discoveries would come as a result of college self-financing. But common sense suggests certain community services and other valuable activities that could be profitably run by colleges, namely, forums and lecture bureaus, psychological clinics and institutes, college presses and printing houses, laboratories accessible to the public, chemical plants for many uses, agrobiological stations, and traveling bureaus and cruises operated by institutions.

But why try to foretell or enumerate what belongs properly to the future? Surely we do not lack faith in the practical value of science. Surely we no longer distrust scientific minds. Recent experiences have demonstrated clearly the falsity of the myth that college professors are capable merely of theorizing. The truth is that colleges have been prevented, by tacit and prejudicial agreement, from getting the just share of benefit from their scholars' work. There exists, indeed, a strange contention that the benefit belongs naturally elsewhere—to industry and business. As for college professors, they should give no thought to money, for reasons of "professional ethics." No wonder they receive so little of it.

The myth of the scholar's impracticality goes hand in hand with the assumption that colleges are naturally dependent, if not parasitic. Both falsities must be dispelled.

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Graduation Practices

[*Continued from page 150*]

The general trend is toward brevity in the exercises. The speakers are appointed by the president on advice from the committee.

Although most institutions are satisfied with their present procedure, some wish to eliminate the baccalaureate service, have fewer formal exercises, have shorter exercises, reduce the expenditure for prominent speakers, and establish a standardized procedure regarding the conferring of honorary degrees.